This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.

+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.

+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.

+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`

GRAD
BX
9075
.A5
1843
BUHR

B 1,504,943

THE UNIVERSITY OF MICHIGAN LIBRARIES
THE UNIVERSITY OF MICHIGAN
1817

21 January

THE WHEAT AND THE CHAFF

GATHERED INTO BUNDLES:

STATISTICAL CONTRIBUTION

TOWARDS

THE HISTORY OF THE RECENT DISRUPTION

OF THE

SCOTTISH ECCLESIASTICAL ESTABLISHMENT.

BY JAMES M'COSH,
BOTTOM OF THE GUNDRY WARDER.

PERTH, JAMES DEWAR:
DUNDEE, W. MIDDLETON; ABERDEEN, J. DAVIDSON;
EDINBURGH, R. WHITE & CO., JOHN JOHNSTONE, C. SEIGLER, W. P. [illegible]
AND M'DONALDS, BROTHERS;
GLASGOW, W. COLLINS, D. BRYCE, OGLE & SON;
GREENOCK, J. G. BANKIER.

1843.

THE WHEAT AND THE CHAFF

GATHERED INTO BUNDLES.

THE WHEAT AND THE CHAFF

GATHERED INTO BUNDLES;

A

STATISTICAL CONTRIBUTION

TOWARDS

THE HISTORY OF THE RECENT DISRUPTION

OF THE

SCOTTISH ECCLESIASTICAL ESTABLISHMENT.

BY JAMES M'COSH,
EDITOR OF THE DUNDEE WARDER.

PERTH, JAMES DEWAR:
DUNDEE, W. MIDDLETON; ABERDEEN, J. DAVIDSON;
EDINBURGH, W. WHYTE & CO., JOHN JOHNSTON, C. ZEIGLER, W. P. KENNEDY,
AND M'DONALDS, BROTHERS;
GLASGOW, W. COLLINS, D. BRYCE, OGLE & SON;
GREENOCK, J. G. BANKIER.
1843.

GRAD
BX
9075
A5
1843
B4HR

PRINTED AT THE WARDER OFFICE, DUNDEE.

GRAD
1171382-190
BUHR

INTRODUCTION.

The Compiler of the following pages deems that little apology is due for the object and design of his undertaking, whatever may be required for the imperfections of its execution. In the full unbroken strength of a period of great revival—in the middle of a career of constantly growing and extending usefulness, and of a progress rapid and unswerving towards unexampled purity of doctrine and discipline—the Church of Scotland has been suddenly cast down from her place among the national establishments of Christianity. With her fall there is lost to the people of Scotland the rich inheritance purchased for them of old by the faithful contendings, the blood, the prayers, of their martyred fathers; and to the Church at large, and to the nations, the only living, existing model, ever presented in the history of Christendom, of a Church allied to the State, and yet bearing soothfast allegiance to her glorious KING and HEAD, maintaining, in the fullest sense, her freedom to be governed in all respects by the dictates of HIS HOLY WORD, rendering unto Cæsar the things which are Cæsar's, and unto GOD the things which are GOD'S. The defence of this noble and unequalled institution—this embodiment of principles, the complete development and full supremacy of which will doubtless form one of the sources of glory and blessedness in the approaching millenial day—lay, in the first and most especial manner, upon the ministers of that Church, from their position as watchmen upon the watch-towers of Zion, and by the awful vows to GOD taken by each of them on the day of his ordination, by which he became solemnly pledged to maintain it in the entireness and purity of its doctrine, discipline, and worship, "whatsoever persecution might arise." It belongs, therefore, to the people of Scotland, who have been defrauded of so noble an inheritance, and to the Church of CHRIST at large, as interested in the entireness of the GOSPEL TRUTH, and as de-

prived of so fair a model of a just and scriptural alliance betwixt Church and State, and to future history, to know how they and each of them have discharged this all important duty, that the men of this generation, and their children after them, may, by the glorious example of the faithful, be encouraged to patient endurance, and animated to costly sacrifices and heroic achievements in the great battle of the Cross, and warned by the melancholy record of those who have openly ranged themselves under the banners of the foe, or who have turned back in the day of battle, of human weakness, and taught to shun dependence upon an arm of flesh. To furnish a contribution towards supplying this information is the purpose of the present publication; and, imperfect as the attempt may in some respects be found, yet does it furnish forth one of the most strange and striking and instructive mementos, at once of the strength and weakness of religious principle, which perhaps the whole annals of the Church can supply.

With these few words by way of introduction, the compiler proceeds to offer some brief explanations of the plan he has pursued in the arrangements of his work, and to draw attention to one or two of the more striking results which his labours have educed. His plan has at least, it is conceived, simplicity to recommend it. It follows undeviatingly the customary ecclesiastical arrangements of presbyteries and synods, commencing with the Synod of Lothian and Tweeddale, and the metropolitan Presbytery of Edinburgh, and proceeding as nearly as possible according to geographical position. In each presbytery, the ministers, as at the date of the disruption, are separated into two great divisions. The FIRST DIVISION comprises the names of those ministers, and of their former parishes, who have adhered to the FREE CHURCH. The SECOND DIVISION, on the other hand, comprises the names and parishes of all who have adhered to the Establishment. This latter division is again subdivided into two distinct classes. The *First Class* comprises those who may be ranked as of the old Moderate type—disciples of the school and props of the system of Principal Robertson. While the *Second Class* comprehends those who professed the same principles as the adherents of the Free Church, and throughout the controversy were more or less active and forward in their advocacy and support of the Evangelical cause, but who have, nevertheless, seen it to be meet

and good in the issue to retain their connection with an establishment in which principles they so often professed to hold to be fundamental, and essential to the constitution of every true Church of CHRIST, have been trampled under foot, and virtually declared by express statute to be contrary to law. In all these various sections, the arrangement is according to priority of ordination; and the names of such parishes or charges as had no endowment from the State are distinguished by being printed in italics. At the close of each synod, there is a general view of the state of parties, and the result of the disruption over it; and statistical tables are likewise given at the proper place illustrative of the same facts over the whole Church, and of the composition of the various sections as tested by the dates of the several ordinations of the ministers respectively composing them.

With regard to Universities, it has not been considered necessary to present any separate view of them. The only professors whose duties are of such a character, as that adherence to the Free Church properly exposes them to the necessity of resignation, are the Professors of Divinity and Church History, and the occupants of the chairs for these faculties in the various Universities will be found ranged along with the presbyteries within whose bounds they are. Many of the most eminent Professors of other faculties, it is true, such as Principal Sir David Brewster of St Andrews, Dr Fleming, the distinguished Professor of Natural Philosophy, and Mr Bentley, the Professor of Oriental Languages, both of King's College, Aberdeen; Dr Brown, Professor of Greek, Marischal College, Aberdeen; with several other distinguished Professors at Glasgow and elsewhere, have adhered to the Free Church, and have been in most cases, in consequence, subjected to much annoyance, and threatened with expulsion from their chairs by the vindictive and vengeful spleen of the Residuary Presbyteries of St Andrews and Aberdeen; but we have no thought that the issue will be other than to prove that their proceedings are as impotent as they are in every sense despicable and reprehensible. As respecting ministers of Chapels of Ease, and salaried Missionaries, having no seats in church courts, separate classified rolls of them will be found following the body of the work. To these there is likewise added a roll of the Probationers adhering to the Free Church. Their sacrifices, prospectively speaking, are only second to those of the ministers; and it seemed

only due to them to make honourable record of their names. Finally, an Appendix is added, containing the Solemn Engagement, the Convocation Resolutions, and other documents which seemed necessary to a proper apprehension of the more testing votes given, and pledges made, by *Class Second* of the Residuary Ministers.

In regard to the First Division, under the foregoing plan, the adherents of the Free Church, the simple record of their names as such has been deemed sufficient. While they continued in the Establishment there were slight differences of opinion amongst them, principally touching how far a properly regulated and limited system of patronage was desirable, or might be lawfully submitted to by a Church of CHRIST. Even that difference was, by the progress of events, pretty well purged before the disruption, and it related entirely to a state of things which, so far as they are concerned, has no longer an existence. It is, therefore, practically at an end; and it is not desirable that the memory of it should be farther preserved. In the two great principles—the first, that no pastor shall be intruded upon a reclaiming congregation; and the second, of which the first, properly and strictly speaking, is only a consequence and a part, that the LORD JESUS CHRIST is the *alone* KING and HEAD of HIS Church; and that, as such, HIS WORD must be consulted and obeyed as the supreme rule for the government and regulation of the Church, in preference, and, if need be, in opposition to the mandates of any earthly tribunal or authority—they were ever heart and soul united. Of the depth and sincerity of their convictions in regard to these—of the mighty energy and power of that all-prevailing faith, which filled their hearts—they have furnished a proof over which the universal Church of CHRIST rejoices, at which an incredulous world stands amazed, and which, with all its art, it cannot explain away. In the sight of heaven and earth they stand confessed a noble and determined band of Christian heroes. The simple record of their names as members of this band is in itself a high and proud eulogium; and the writer cannot but regard it as an honourable and pious labour to complete and transmit such a record for the use of the future historian. He has often felt painful regret that, after the neglect for years of the performance of a similar duty for the 400 faithful men who, for the like cause, were driven from their pulpits and their flocks, a hun-

dred and sixty years ago, even all the assiduity of a Wodrow was able so inadequately to accomplish it. It may be, perhaps, supposed by some, that he should have, in a particular manner, distinguished those eminent and devoted men, who have been raised up and endowed of GOD as the chief and leading instruments in this great and vital contest; but, besides being scarcely within the scope of the present undertaking, it was altogether unnecessary to do so. In the present day, their names are familiar as household words, and there is no fear but some future M'Crie will do them ample justice; and it is, upon the whole, better that, in a merely statistical compilation like the present, all should stand upon the simple and undistinguished Presbyterian level of brethren in the LORD, and fellow-soldiers and sufferers in the same good cause.

In regard, likewise, to the *First Class* of the Residuary Establishment, a similar simple record of names has been deemed sufficient. This is not on account of any particular unity or coherence of general sentiment amongst them. By far the largest class, it is true, are still of the genuine type of ancient Moderatism; and more especially in the spiritual wastes of Aberdeenshire, and of the southern districts of Scotland, specimens of the tribe, pure and uncontaminated as the days of Robertson could furnish, may be gleaned in abundance. There is a section, however, and by no means an inconsiderable one in point of numbers, whom the growing Evangelism of the age has not left without impressions of a certain kind, who are, perhaps, as far as they can be, Evangelical in their preaching, and a few of them even occasionally somewhat so in their speeches in Church Courts, but who, in the general current of their lives, and of the Church polity which, by their votes, they support, are Moderates in the strictest sense of the epithet. There is even a third section, but not a numerous one, who make high pretensions to spirituality; but it is of an unhealthy, sentimental caste, and is united with lordly notions of Church power and authority far more befitting the mitre and lawn of the prelate than the plain Genevan gown and cap of the simple Presbyterian minister. There are also a few who may have recorded a fitful and capricious vote for Evangelical measures, repented of almost as soon as given, or at least recanted the moment the slightest threatening appeared of their becoming matters of serious controversy. It has been considered altogether

useless, and, indeed, would have been in a manner impossible, to discriminate with anything like accuracy amongst all these various sections. They are all entitled to the merit, such as it is, of having subscribed their adherence to standards, some of the most essential and peculiar principles of which at the very moment of such subscription they to all practical effects rejected; and of having pursued their subsequent course in general consistency with this auspicious and honourable commencement of their ecclesiastical career. Although their grounds of action may have somewhat varied, the result at which their policy has aimed has been, to all practical results, the same, viz., the depression of Evangelical principles and sway, and the resuscitation of that evil system, whose bitter fruits are so abundantly apparent in the records of the past, and which, it is scarcely to be questioned, is destined to supply the most ample materials to fill an equally dark and gloomy page in the records of the future. It is, therefore, quite enough to know of such men that they were Moderates.

With respect, however, to the *Second Class* of the Residuary Establishment, it has been deemed incumbent to pursue a different course. It has been thought fitting to mention, in regard to each of them, some of the specific grounds on which he is placed in it. In the execution of this task, the writer has confined himself as much as possible to the record of public facts, leaving the necessary inferences from these facts to be gleaned by each reader for himself. But it is not to be concealed that these facts afford, in most cases, but a faint and inadequate portraiture of the men; and that, to have rendered it anything like complete in finish and detail, it would have been necessary to refer far more particularly to their repeated and solemn declarations of their belief and reception of the principles at issue, not only as principles of the standards of the Church, but of the eternal WORD of GOD—to their vows and resolutions to maintain them at all hazards—to their professions of readiness to suffer the loss of all things—to take to the hill-side, like their persecuted fathers—to lay their heads upon the block rather than surrender their principles—to their solemn inculcation of them from the pulpit—and their still more solemn appeals in their behalf to GOD in prayer. There are not few amongst them of whom the fitting type is to be found in that "Mr Patrick Galloway," who, in other and kindred times, offered to

sign the protestation against Prelacy with his blood, and "took it ill if he were asked to eat a Christmas pie," and in that "Mr William Struthers," who being in Glasgow, and happening to see Bishop Spottiswood on the street, went into a shop, and fell into a swoon, and on recovering, being asked what had befallen him, exclaimed, "What! saw ye not the character of the beast coming!" but who both afterwards became vehement partizans of Prelacy. Nor is this to be wondered at; for, as is judiciously, and as applied to present circumstances, most strikingly and truly remarked by Thomas M'Crie, "He has studied history and observed life to little purpose who has not discovered, that those who make the most flaming professions of zeal, when professions may be made without danger or inconvenience, or who show an over-strained strictness about matters of really small moment, are generally the first to yield when the trial of principle arrives, and turn out the most bitter opponents of their brethren who, though they made less noise about their faithfulness, have nevertheless stood faithful in the evil day."* In offering these remarks, the writer is influenced by a regard to truth, and what its interests demand at his hand, alone; for he has no desire to write, or speak, or think, of the parties in question too harshly. He feels the power of the trial from which they have shrunk; and he is far from wishing it to be understood that he permits himself to entertain any boastful confidence, as if his own strength would have been sufficient to have carried him in safety through it, had it been presented to himself. But, while compassion is a proper and legitimate feeling to cherish towards them, it is impossible to entertain for them as a body any shred of respect or esteem. They have doubtless been able in some degree to satisfy their own minds that the course they have pursued is the right one; though it will be hard for those who have not the same inducements they possess to understand the grounds upon which they have proceeded. There is one amongst many simple views of the case, which, if they would present to themselves, must, it is thought, startle them from their security. Suppose that their more faithful and steadfast brethren who have formed the Free Church had all, or even in any very large portion, acted precisely as they have done, and remained

* M'Crie's Sketches of Scottish Church History, p. 172.

in the Establishment, can they not perceive the consequence which must have resulted to the cause of Christianity? Does not, at the bare supposition, the loud exulting shout of a godless world, over the fall of those who made so brave a profession of obnoxious truth, ring through fancy's ear, and awaken the sleeping echoes of conscience? And is there not pictured forth before imagination's eye the consequent shame and sinking of heart of the people of GOD—the general reproach, obloquy, and suspicion thrown over the very name of religion—and the ministerial character for truthfulness, sincerity, and fortitude, become a scoff and a bye-word in the mouths of the profane and the infidel? As matters have been ordered in Providence, by the noble self-sacrificing faith of those whom they are now but too generally ready to reproach and revile, Christianity has gathered additional strength and renown from the issue; but so far as *they* are concerned, the full responsibility of the worst result rests upon them.

It but now remains to draw attention to some of the more remarkable statistical facts brought out by the Tables which accompany the following pages; and it may be observed, regarding the strength of parties, that from Table No. I it appears—

1*st*, That the total number of ordained ministers having seats in Church Courts in the Establishment at the time of the disruption, was 1195, and the number of vacant charges 53.

2*d*, That the proportion of those who have adhered to the Free Church is 454,* and to the Establishment 741,—the latter number consisting of ministers in class first 481, and in class second 260. Likewise, that the strength of what may be called the old Evangelical party—that is to say, what it was or would have been had no season of trial or difficulty arisen to divide it into sections—was 714.

In regard, again, to the rate or percentage of secession, the following results appear from the same table :—

1*st*, That, taken over the whole Church, the secession attains to a percentage of 37.908, or almost thirty-eight out of every hundred ministers it contained at the disruption. Over the

* If to this number be added the adherents among the ministers of chapels of ease, the missionaries on the royal bounty, and the missionaries on foreign stations (the latter have all adhered), who were mostly ordained ministers, and who all held salaried appointments, the number of adherents to the Free Church exceeds 500.

eight southern synods, again, it is 37.065; and over the eight northern synods, 39.713. It thus appears, which was perhaps scarcely the general opinion, that, tested by the rate of secession, the northern synods, notwithstanding of the interjection of Aberdeen like a lump of ice in the heart of them, were somewhat more evangelical than the southern. Again, the greatest rate of secession in any particular synod is in that of Ross, where 75.862 per cent., or rather more than three-fourths of the ministers, have gone out; and it is least in that of Dumfries, where only 19.048 per cent., or rather less than one-fifth of the whole ministers, have gone out. With respect to the five great synods, Lothian and Tweeddale, Glasgow and Ayr, Perth and Stirling, Angus and Mearns, and Aberdeen, which contain each upwards of a hundred ministers, it is greatest in Perth and Stirling, where it is 48.039, and least in Aberdeen, where it is 31.25.

2*d*, Confined, on the other hand, to the old Evangelical party, the percentage of secession over the aggregate number (714), of which it was composed, is 63.585—that is to say, almost two-thirds of those who ever professed in any degree to entertain Evangelical principles have made the costly sacrifice of their earthly all rather than betray them, while little more than one-third have proved faint-hearted in the hour of trial. Taking it, again, over the eight southern synods, the rate is 59.815 per cent; and over the eight northern, it is 71.244 per cent. Tried by this test, also, the northern synods have thus likewise the advantage. Their Evangelism, besides being proportionally more abundant, has proved itself to be possessed of superior endurance to that of their southern neighbours. In regard to particular synods, Ross once more appears in the first rank, not less than 88 per cent. of its professing Evangelism having broken connection with the State; while Orkney is very considerably the meanest of all, only a little more than forty-one per cent. of the once overwhelming strength of Evangelism in that synod having withdrawn. Finally, taking the five great synods above-mentioned, it is greatest in Aberdeen and Angus and Mearns, which are about equal in this respect, and in each of which rather more than 72 per cent. of the professing Evangelical section have withdrawn; and least in that of Glasgow and Ayr, where the rate is only 59.3.

The results brought out by Table No. II., which exhibits the composition of parties as tested by the dates of ordination, are

equally interesting with those elicited by the first Table. The Table exhibits the composition of each synod in this respect; but the totals, as regards the whole Church, stands as follows:—

Ordained before 1800	to 1810	to 1820	to 1830	to 1840	to 1843
1 Free Church..... 12	27	59	109	208	39
2 Residuary Estab.—					
Class First..... 59	75	100	128	91	28
Class Second..... 6	22	39	86	90	17

One of the first and most obvious results which these numbers present is the progress of Evangelism in the Church. It may justly be calculated that the deaths on either side of the Church have been proportionally great, and that the survivors of those ordained before any particular year afford a fair representation of the relative strength and proportion of parties as at that particular year. Taking, therefore (which is necessary to arrive at just views on this head), the numbers of the Free Churchmen and of the Second Class Residuaries together, and as opposed to the old Moderate party, we find that in 1800 the strength of parties stood in the proportion of 59 old Moderates to 18 professing Evangelicals! This was the era of the quashing of missionary enterprise, by solemn resolution of the General Assembly, and of the passing of the famous or infamous act of 1799, barring the pulpits of the Establishment against Mr Simeon of Cambridge, Rowland Hill, and such other Evangelical firebrands. Passing on again to 1810, we find the numbers stand 134 Moderates to 67 Evangelicals. The latter had, therefore, advanced from being less than a third to be exactly half as numerous as their opponents. Just when the night had attained its darkest, morning began to brighten in the horizon. Progressing still onwards to 1820, the numbers are 234 to 165. Moderatism retains a decided majority, but Evangelism has made a long stride upon it and has now become a formidable party. This was the era when Dr Andrew Thomson, of mighty memory, was assailing the iniquities of the system, and by and bye succeeded in sweeping away pluralities, with a host of its other corruptions. Still, coming up another decade, we reach 1830, when the numbers stand 362 to 360. The knell of Moderatism had about rung out, its sceptre was broken, and its power was passing away. In 1834 the Veto act was passed; and a little more union and energy amongst its supporters might have carried it sooner. Passing now to 1840, the numbers are 454 to 667. During the ten years that but a little power was conceded to the popular voice, 298 settlements were in favour of

Evangelism and only 91! against it. Does not Moderatism well to hate and dread the popular influence, which thus so emphatically pronounces, wherever it has sway, sentence of extinction against it? But the days of the prosperity of Evangelism in the Establishment had now drawn to a conclusion. The Tories had returned to power; and because Evangelism preferred—obstinately preferred—the eternal interests of the population, and the law of its GOD, to the inclinations and prejudices of the aristocracy, it must be put down. To effect this object was the latest "holy alliance" formed. Patrons and Ministers of the Crown banded together; and no faithful minister of the Gospel must be admitted—none but sure men, who had sworn vassalage to the patrons and the Civil Courts. It is not asserted that this was universal, but it did notoriously prevail to a large extent; and by its *marked* effect upon the numbers from 1840 to 1843, the extent of its influence may in some degree be calculated. Only 39 seceding ministers entered the Church during that period, and of these the large proportion were ministers of Church Extension churches, which were beyond the reach of patrons and cabinets; while of the two classes of Residuaries (and these, for obvious reasons, must now be taken together) there are 45. Let these numbers be compared with the relative proportions for the previous decade, and the awful extent of this fearful tampering with conscience and the liberties of the Church of GOD may, it is affirmed, be to some extent comprehended.

There are many other interesting results brought out by these Tables; but space will not permit of their being adverted to, and the reader must be left to glean them for himself. The Compiler will, in conclusion, merely say that he has been at much pains to verify and authenticate the various details which he now presents, though he can scarcely hope, in so extensive a field, and where his knowledge of individuals was necessarily limited, to have altogether escaped errors, nor are they likely to be diminished by the necessarily hurried way in which these sheets have passed through the press. He trusts, however, that any they may be discovered to contain will not be of formidable magnitude.

J. M'C.

WARDER OFFICE, DUNDEE,
10th October 1843.

THE WHEAT AND THE CHAFF

GATHERED INTO BUNDLES.

Synod of Lothian and Tweeddale.

I.—PRESBYTERY OF EDINBURGH.

1. FREE CHURCH.

	DATE OF ORDINATION.
George Muirhead, D.D. Cramond,	1788
Henry Grey, St Mary's, Edinburgh,	1801
Thomas Chalmers, D.D., Professor of Divinity in the University of Edinburgh,	1803
William Simpson, *Leith Wynd*, do.	1813
Patrick Clason, D.D., *Buccleuch*, do.	1815
Robert Gordon, D.D., High Church, do.	1816
John Bruce, St Andrews, do.	1818
John Glen, *Portobello*,	1818
Walter Fairlie, *Gilmerton*,	1819
David Welsh, D.D., Professor of Divinity and Church History in the University of Edinburgh.	1820
James Julius Wood, Greyfriars, Edinburgh,	1827
James Buchanan, High Church, do.	1828
George R. Davidson, Lady Glenorchy's, do.	1828
Thomas Guthrie, St John's, do.	1830
William Cunningham, D.D., Trin. Col., do.	1830
James Begg, Liberton,	1830
Charles John Brown, New North Kirk, Edinburgh,	1831
Andrew Mackenzie, *Henderson's Church*, do.	1831
Robert Elder, *St Paul's*, do.	1831
William K. Tweedie, Tolbooth Kirk, do.	1832
James Lewis, *St John's*, Leith,	1832

John Sym, Old Greyfriars, Edinburgh, 1833
David Thorburn, South Leith, 1833
Robert Smith Candlish, D.D., St George's, Edinburgh, 1834
William Nisbet, *New Street*, do. 1834
Robert Fergusson, *St David's*, Edinburgh, 1836
A. Moody Stuart, *St Luke's*, do. 1837
James Fairbairn, *Newhaven*, 1838
James Noble, *Gaelic*, Edinburgh, 1839
John Thomson, *Mariner's Church*, Leith, 1840
Alexander W. Brown, *St Bernard's*, Edinburgh, 1841
Thomas Addis, *Morningside*, do. 1841
James Manson, *Dean*, do. 1842
Alexander Gregory, *Roxburgh*, do. 1842

2. RESIDUARY ESTABLISHMENT.

Class First.

Alexander Brunton, D.D., Professor of Oriental Languages in the University of Edinburgh, Tron Church, Edinburgh, 1797
David Ritchie, D.D., St Andrew's, Edinburgh, 1797
John Gilchrist, D.D., Canongate, do. 1807
Wm. Muir, D.D., LL.D., St Stephen's, do. 1812
John Hunter, Tron Church, do. 1814
John Clark, Canongate, do. 1823
Thomas Clark, D.D., Old Church, do. 1824
James Grant, D.D., South Leith, 1824
John Kinross, *St Thomas's*, Leith, 1842
John Lee, D.D., Principal and Primarius Professor of Divinity in the University of Edinburgh, 1807

Class Second.

Lewis Balfour, Colinton, 1806

Did not occupy a very prominent place in the controversy, but always professed to belong to the Evangelical party, and uniformly acted with them. He was in the Assembly of 1833, and then supported the admission of the chapel ministers, and the overtures and motion on calls, which in the following year resulted in the Veto Act. Subsequently he supported the Veto itself, and the independence of the Church. He was present at the Convocation in November 1842, and adhered to the first series of resolutions.*

Alexander L. Simpson, D.D., Kirknewton, 1812

Acquired considerable notoriety for the share he took in originating and heading the movement of the "Forty" in 1842, to which so much of the subsequent disasters of the Church may be traced. Originally acted with the Moderate party, but became the strenuous adherent of the Evangelical side from about the era of their rising into a majority. He

* See Appendix, No. 5.

warmly advocated the principles of non-intrusion and spiritual independence, and in the earlier stages of the controversy took a considerable share in arousing the attention of the people to a sense of their importance. In 1840, he strongly opposed Lord Aberdeen's bill, and in the Assembly of that year spoke and voted against it, and continued, up to a late period, a member of the General Assembly's Non-intrusion Committee.

John Paul, St Cuthbert's, Edinburgh, 1817

Long the colleague in the ministry of the late eminent and godly Dr Dickson, and, like that good man, uniformly and earnestly maintained the cause of Evangelism. He did not profess anti-patronage principles, but he opposed Lord Aberdeen's bill, subscribed the declaration against it,* and steadily maintained the principles of non-intrusion and spiritual independence. He was present at the Convocation, but did not adhere to either of the series of resolutions.

Archibald Bennie, Lady Yester's, Edinburgh, 1824

Throughout belonged to what may be called the extreme section of the Evangelical party. He held anti-patronage principles, opposed Lord Aberdeen's bill, subscribed the declaration against it, and likewise the solemn Engagement in defence of the liberties of the Church.† Generally he bore a very marked and prominent share in the agitation in behalf of the principles maintained by his party; and, in particular, it may be mentioned that he took part in one or more of the series of lectures delivered in Edinburgh in elucidation of these principles, and afterwards published. Latterly, he gradually drew off; and although present at one diet of the Convocation, he did not adhere to either series of the resolutions.

William Glover, Greenside, Edinburgh, 1823

All along a very keen and decided adherent of the Evangelical majority, and was, it is said, the very first to raise a public testimony in behalf of their principles in the Synod of Galloway previous to his translation to Edinburgh. In 1840, he subscribed the declaration against Lord Aberdeen's bill; and in the Assembly of 1841, voted in the majority for the deposition of the seven Strathbogie recusants, and in favour of the measure of non-intrusion introduced by his Grace the Duke of Argyle.‡

D. Runciman, *Newington*, Edinburgh, 1829

Uniformly acted with the Evangelical party, and supported them in their measures. He voted for the original Independence resolutions brought forward by Dr Buchanan of Glasgow in the Assembly of 1838, was present at the Convocation, and *subscribed both series of resolutions*.§

Robert Jamieson, Currie, 1830

Never entertained anti-patronage principles, and voted in the minority against the anti-patronage resolutions in the Assembly of 1842. He always, however, professed himself amongst the most warm and zealous assertors of the principles of non-intrusion and spiritual independence, and bore somewhat of a prominent share in their advocacy. He opposed the Earl of Aberdeen's bill, subscribed the solemn Engagement, and in the Assembly of 1842 recorded his vote for the memorable Claim of Rights.‖ He attended the Convocation, but adhered to first set of re-

---

* See Appendix, No. 1. † Ibid, No. 2. ‡ Ibid, No. 4
§ Ibid, Nos. 5 and 6. ‖ Ibid No. 2.

solutions only. After the disruption he became a candidate for St Mary's, Edinburgh, vacated by his personal friend, the venerable and Rev. Henry Grey, and was nominated in the Town Council of Edinburgh for the vacancy. At his nomination a laboured defence of his consistency, in the shape of a letter from himself to his proposer in the Council, was read, and a discussion followed of a character fitted to be anything but soothing to his feelings. Ultimately, he was rejected without a vote, Mr Learmonth of Dean, amongst others, declaring that, after the explanations which had taken place, he could not support him.

David Horne, Corstorphine, 1831

Did not bear any very prominent share in the proceedings of Church Courts, but was a decided and uniform supporter of the Evangelical majority, and a steady assertor of the principles of non-intrusion and spiritual independence. He attended the Convocation, and subscribed the first series of resolutions.

James Macfarlane, Duddingstone, 1831

It may be doubted whether he ought not rather to have been placed in Class First of the Residuary Presbytery, as he has for years uniformly acted and voted with them in all questions of ecclesiastical polity. He was, however, at one time, while in St Bernard's Church, Edinburgh, a supporter of non-intrusion and spiritual independence, and accustomed to speak strongly in their behalf.

J. C. Fowler, Ratho, 1833

Recently translated from St Luke's, Glasgow. Until 1842, he uniformly supported the majority. In the Assembly of 1841, he voted for the deposition of the Strathbogie recusants—for the anti-patronage overtures—for the Duke of Argyle's bill—and the popular election of the eldership. In 1842, he was one of the first to connect himself with the movement of the Forty; and shortly thereafter he was presented to Ratho. Since then he has, in all vital and important questions, voted against his former friends. At present believed that he is to be presented to St John's Glasgow, vacated by the Rev. Dr Brown, a man from whom he experienced much kindness and friendship.

James Veitch, St Cuthbert's, Edinburgh, 1834

At one time supported the Veto, and professed the principles of non-intrusion and spiritual independence; but of late years he took but little share in the business of Church Courts, and generally, when he did so, acted with the Moderates.

II.—PRESBYTERY OF LINLITHGOW.

1. FREE CHURCH.

Thomas Gordon, *Falkirk*, 1819
Samuel Martin, Bathgate, 1825
Lewis Hay Irving, Abercorn, 1831
William M. Hetherington, Torphichen, 1836
John Laing, assistant and successor, Livingstone, 1842

2. RESIDUARY ESTABLISHMENT.

Class First.

James M. Robertson, Livingstone, 1802

Alexander Davidson, Slamannan, 1810

Andrew Bell, D.D., Linlithgow, 1822

George Boag, Uphall, 1828

William Walker, Midcalder, 1843

Class Second.

David Fleming, Carriden, 1816

All along a decided advocate of the principles of non-intrusion and spiritual independence. In 1840, he subscribed the declaration against Lord Aberdeen's bill; and in the Assembly of 1841, voted for the deposition of the Strathbogie recusants, and for the Duke of Argyle's bill. He attended the Convocation, and subscribed the first series of resolutions.

Thomas Dimma, Queensferry, 1820

A maintainer of non-intrusion and spiritual independence. In the Assembly of 1833 he supported the admission of the chapel ministers, and the overtures on calls; and again, in the Assembly of 1841, he voted for the deposition of the Strathbogie recusants, for the Duke of Argyle's bill, and the popular election of the eldership.

Kenneth Mackenzie, Borrowstounness, 1824

A very ardent professor of the principles of the Evangelical majority, and belonging to the extreme section. In 1840, he subscribed the declaration against Lord Aberdeen's bill, and in the Assembly of 1841 he voted in the minority on Dr Cunningham's motion declaring patronage to be a grievance and an evil which ought to be abolished, likewise for the deposition of the Strathbogie seven, and the Duke of Argyle's bill. He attended the Convocation, and subscribed *both series of resolutions*.

Graham Mitchell, Whitburn, 1824

A decided advocate of the principles of non-intrusion and spiritual independence from the first, and active in maintaining them. In the Assembly of 1832, he supported the overtures on calls; and in 1840, he voted against Lord Aberdeen's bill. He attended the Convocation, and adhered to the first series of resolutions.

John Ker, Polmont, 1825

A maintainer of the principles of non-intrusion and spiritual independence from the outset. In the Assembly of 1832, he supported the overtures on calls; and in 1840, he opposed Lord Aberdeen's bill, and voted for the suspension of the Strathbogie recusants. He never bore any very prominent share in the controversy.

Adam Duncan Tait, Kirkliston, 1826

Professed the principles of non-intrusion and spiritual independence, and was especially strong upon the latter. In 1839, he supported Dr Chalmers' resolutions, solemnly pledging the Church to maintain the principle of non-intrusion at all hazards, notwithstanding the Auchterarder decision. He has long ceased to act with the Evangelical side.

James Scott, Dalmeny, 1827

A very zealous professor of non-intrusion and spiritual independence, and an attender of anti-patronage meetings, though generally voting against anti-patronage overtures in Church Courts. In the Assembly

of 1832, he supported the overtures on calls; and in 1840, he opposed Lord Aberdeen's bill, and voted for the suspension of the Strathbogie recusants. He was likewise present at the Convocation, and adhered to the first series of resolutions.

James Macfarlane, Muiravonside, 1834

A keen supporter of the principles of the Evangelical majority. In 1840 he subscribed the declaration against Lord Aberdeen's bill and the solemn Engagement. In the Assembly of 1842, he voted for the anti-patronage resolutions and the Claim of Rights. He adhered *to both series of the Convocation resolutions*; but afterwards, by letter, formally withdrew his adherence.

William Learmonth, West Calder, 1835

A keen and zealous advocate and propagator of the principles of the Evangelical majority. In 1840, he subscribed the declaration against Lord Aberdeen's bill; and in the Assembly of 1842, he supported the anti-patronage resolutions and the Claim of Rights. He was present at the Convocation, and adhered to *both series of the resolutions.*

John Smith, Ecclesmachen, 1836

A steady supporter of the Evangelical side, and held very decidedly the principles of non-intrusion and spiritual independence, but did not take any prominent share in their advocacy. In the Assembly of 1840, he voted on all questions with the majority.

William Begg, Falkirk, 1836

A loud and vehement assertor of the most extreme principles of the Evangelical party. In 1840, he subscribed the solemn Engagement. Was a member of Convocation, and adhered to *both series of the resolutions.*

William Branks, *Camelon*, 1841

Professing the principles of non-intrusion and spiritual independence, but cautiously avoiding any forward or decided advocacy of them. Since the disruption he has obtained a presentation to the parish of Torphichen.

Vacant.

Grangemouth,

By the translation of Mr J. W. Taylor to Flisk, in the Presbytery of Cupar.

III.—PRESBYTERY OF BIGGAR.

1. FREE CHURCH.

James Proudfoot, Culter, 1827

William Hanna, Skirling, 1835

2. RESIDUARY ESTABLISHMENT.

Class First.

Hamilton Paul, Broughton, 1813

Alexander Craik, D.D., Libberton, 1813

Thomas Watson, Covington and Thankerton, 1821

Charles Hope, Wandell and Lamington, 1821

John Aiton, D.D., Dolphington, 1825

John Wilson, Walston, 1825

John C. Renton, Dunsyre, 1834

John Forbes, Symington, 1840

Class Second.

J. Christison, Biggar, 1823

Originally attached himself to the Evangelical side; and in 1840 subscribed the declaration against Lord Aberdeen's bill, but speedily relapsed into Moderatism.

IV.—PRESBYTERY OF PEEBLES.

1. FREE CHURCH.

James Somerville, D.D., Drumelzier, 1799
George Burns, D.D., Tweedsmuir, 1816
Walter Paterson, Kirkurd, 1837

2. RESIDUARY ESTABLISHMENT.

Class First.

Alexander Affleck, Lyne and Megget, 1814
Patrick Roberston, Eddleston, 1820
John Elliot, Peebles, 1825
Patrick Booth, Innerleithen, 1833
James Cruickshank, Manor, 1833
Alexander M. Forrester, West Linton, 1836
Alexander Edgar, Stobo, 1837

Class Second.

James Campbell, Traquair, 1820

Professed the principles of non-intrusion and spiritual independence, and generally supported the Evangelical cause. In 1840, subscribed the declaration against Lord Aberdeen's bill, and in the Assembly of 1841 voted for the deposition of the Strathbogie recusants.

James Charteris, Newlands, 1834

Professed the principles of non-intrusion and spiritual independence, and generally supported the Evangelical cause.

V.—PRESBYTERY OF DALKEITH.

1. FREE CHURCH.

David Brown, *Roslin*, 1829
Robert Court, Heriot, 1831
James Menteith, Dalkeith, 1832
Thomas Pitcairn, assistant and successor, Cockpen, 1833
James Bannerman, Ormiston, 1833

2. RESIDUARY ESTABLISHMENT.

Class First.

James Goldie, Temple, 1789
James Grierson, M.D., Cockpen, 1814
Alexander Torrence, Glencross, 1818
J. G. Beveridge, Inveresk, 1832
William Muir, assistant and successor, Temple, 1839
John Crawford, Crichton, 1840
J. R. Duncan, assistant and successor, Dalkeith, 1841

Class Second.

Alexander Welsh, Cranstown, 1817

Was a supporter of the Veto, and uniformly acted with the Evangelical party for several years after it had become the law of the Church; but when the controversy thickened, he ceased to support them, and on all important matters voted with their opponents.

John Adamson, Newton, 1826

Was not a supporter of the Church's views in regard to non-intrusion, but held the doctrine of her spiritual independence. He was one of those who *approved* of Lord Aberdeen's bill in 1840.

James Smith, Borthwick, 1826

Formerly of the Relief Synod, afterwards of Chalmers' Church, Glasgow. Up to the Assembly of 1841, he uniformly acted with the Evangelical majority, and made a high profession of their principles, but, since his presentation to Borthwick, has voted as a confirmed Moderate.

William Scott Moncrieff, Pennicuik, 1830

Uniformly acted with the Evangelical party down to a period subsequent by some years to the enactment of the Veto, and made a strong profession of their principles, but has, during a few recent years, as uniformly opposed them.

M. C. Mackenzie, Lasswade, 1833

Throughout the whole of the Church's contendings he maintained the principles of non-intrusion and spiritual independence. In the Assembly of 1833, he supported the overtures on calls; and in that of 1838, he voted for Dr Buchanan's Independence resolutions. In 1840, he subscribed the declaration against Lord Aberdeen's bill. He was a member of Convocation, but did not subscribe either series of the resolutions.

Robert Mitchell, Carrington, 1835

Uniformly and zealously maintained and advocated the principles of non-intrusion and spiritual independence, and in 1840 subscribed the declaration against Lord Aberdeen's bill. Was a member of Convocation, and adhered to the first series of resolutions. Since the disruption he has obtained and accepted the presentation to the parish of Craig, in the Presbytery of Brechin, vacated by the excellent and venerable Dr Brewster.

Alexander Davidson, *Northesk*, 1839

Up to about the time of his obtaining a disputed presentation to North Leith, was a uniform and cordial supporter of the Evangelical party, and made a very high profession of their principles. Was a member of the Assembly of 1840, and voted with them in every question, including the rejection of Lord Aberdeen's bill, and in the autumn of that year subscribed the solemn Engagement. Since the disruption, has obtained undisputed possession of North Leith, one of the richest benefices in the Establishment.

Parishes Vacant.

Fala and Soutra,
Newbattle,
Buccleuch Church, Dalkeith.

VI.—PRESBYTERY OF HADDINGTON.

1. FREE CHURCH.

Robert Lorimer, LL.D., Haddington,	1793
Angus Mackellar, D.D., Pencaitland,	1812
John Abernethy (since dead), Bolton,	1816
Patrick Fairbairn, Saltoun,	1830
W. B. Cunningham, Prestonpans,	1833
John Thomson, Yester,	1834
John Ainslie, Dirleton,	1835
Archibald Lorimer, *Cockenzie*,	1838
S. O. Dodds, assistant and successor, Garvald,	1839
J. W. Wright, *St John's*, Haddington,	1839
James Dodds, assistant and successor, Humbie,	1841

2. RESIDUARY ESTABLISHMENT.

Class First.

John Sangster, D.D., Garvald,	1800
J. Henderson, Tranent,	1806
James Macfarlane, Humbie,	1811
John Smith, Aberlady,	1812
John Ramsay, Gladsmuir,	1812
James Forsyth, Morham,	1827
John Cook, Haddington,	1832

Class Second.

William Ritchie, Athelstaneford, 1805

Throughout the whole controversy, an ardent and zealous partizan of the Evangelical majority. Maintained the principles of non-intrusion and spiritual independence, and was accustomed to speak against patronage,

Synod of Merse and Teviotdale.

VIII.—PRESBYTERY OF DUNSE.

1. FREE CHURCH.

John Brown, D.D., Langton,	1805
Archibald M'Conechy, Bunkle and Preston,	1819
John Wallace, Abbey St Bathans,	1323
John Fairbairn, *West Church*, Greenlaw,	1833
William Cousin, *Boston Church*, Dunse,	1840
John Baillie, Fogo,	1841

2. RESIDUARY ESTABLISHMENT.

Class First.

George Cunningham, Dunse,	1797
Abraham Home, Greenlaw,	1799
James Thomson, D.D., Eccles,	1805
Walter Home, Polwarth,	1823

Class Second.

James Hope Sibbald, Cranshaws, 1813

Uniformly acted with the Evangelical party—was a member of Convocation, and subscribed *both series of resolutions.*

Henry Riddel, Longformacus, 1830

Maintained the principles of non-intrusion and spiritual independence, and in 1840 voted in the majority for the suspension of the Strathbogie ministers.

IX.—PRESBYTERY OF CHIRNSIDE.

1. FREE CHURCH.

John Turnbull, Eyemouth,	1822
John Fulton Knight, Mordington,	1832
Robert Cowie, Whitsome,	1832

2. RESIDUARY ESTABLISHMENT.

Class First.

John Edgar, Hutton,	1810
Alexander Christison, Foulden,	1821
A. Cuthbertson, Edrom,	1823
Thomas Smith Goldie, Coldstream,	1830
James Logan, Swinton,	1833
A. W. Corkindale, Ladykirk,	1842

Class Second.

James H. Robertson, Coldinghame, 1827

Professed the principles of spiritual independence and non-intrusion, but never very active or forward in maintaining them. Generally supported the Evangelical side when he took part in the business of Church Courts, which was seldom.

Daniel Cameron, Ayton, 1836

Translated during the present year from *Bridgegate*, Glasgow, on the presentation of the Crown. Up to 1842, a very decided and thorough-going assertor of Evangelical principles. Professed strongly the principles of non-intrusion and spiritual independence, and in 1840 subscribed the declaration against Lord Aberdeen's bill. Was one of the first to join the movement of the Forty, and, like a number more of the same party, speedily obtained preferment at the hands of the Government.

John Robertson, *Houndwood*, 1838

For a time a cautious and hesitating assertor of the principles of Evangelism—latterly a confirmed Moderate.

James Wilson, Chirnside, 1838

Professed the principles of non-intrusion and spiritual independence, but not particularly zealous in maintaining them. Generally supported the Evangelical cause when he took part in the business of Church Courts, which he was cautious in doing. Latterly inclined towards the Moderates, and after the Stewarton decision, voted with them for the exclusion of the *quoad sacra* brethren.

X.—PRESBYTERY OF KELSO.

1. FREE CHURCH.

George Craig, Sprouston, 1835

Horatius Bonar, *North Parish*, Kelso, 1837

2. RESIDUARY ESTABLISHMENT.

Class First.

William Faickney, Linton, 1805

David Hogarth, Makerston, 1807

Joseph Thomson, Ednam, 1819

David Hope, Roxburgh, 1819

Peter Buchanan, Stitchel, 1827

Class Second.

Walter Morison, Morebattle, 1807

A very decided advocate of non-intrusion and spiritual independence. In 1840, subscribed the declaration against Lord Aberdeen's bill, and uniformly acted with the Evangelical party, and supported them in all their measures, so long as they remained in the Establishment, refusing to join in the movement of the Forty.

James Melville M'Culloch, D.D., Kelso, 1829

Originally a keen partizan of the extreme section of the Evangelical side, and during the first years of the controversy bore a prominent share in its public agitation, presiding at or otherwise taking part in non-intrusion meetings, &c. In the Assembly of 1833, he supported the admission of the Chapel Ministers and the overtures on calls. In that of 1836, he voted for the anti-patronage resolutions; and in 1840, subscribed the declaration against Lord Aberdeen's bill. Afterwards he took a leading and active share in originating and carrying forward the unhappy movement of the Forty. Subsequently to the disruption he was proposed in the Edinburgh Town Council for St Mary's, Edinburgh, but his election was strongly opposed by a large section of the Council, and he was most unpleasantly handled in the course of the discussion which followed. Ultimately he was elected by a small majority, but declined the presentation. Has now obtained and accepted the presentation to the West Church, Greenock, the richest benefice in the Establishment.

John Baird, Yetholm, 1829

A very keen and decided maintainer of non-intrusion and spiritual independence, and inclining broadly to anti-patronage views. He subscribed the declaration against Lord Aberdeen's bill in 1840, and up to the movement of the Forty, to which he became a party, uniformly acted with the Evangelical side.

John Gifford, Nenthorn, 1832

Originally a keen adherent of the Evangelical side, and a zealous professor of anti-patronage principles. In the Assembly of 1833, he supported the admission of the Chapel Ministers, the overtures on calls, and the anti-patronage resolutions. In that of 1838, he voted for the Independence resolutions; and in 1840, subscribed the declaration against Lord Aberdeen's bill. As matters grew more serious he gradually drew off; and in the Assembly of 1842, he voted against the anti-patronage resolutions, and did not support the Claim of Rights. He became one of the Forty.

XI.—PRESBYTERY OF JEDBURGH.

1. FREE CHURCH.

John A. Wallace, Hawick, 1827
Andrew Milroy, Crailing, 1829
John Purves, Jedburgh, 1830

2. RESIDUARY ESTABLISHMENT.

Class First.

John Richmond, Southdean, 1810
George B. Rutherford, Hownam, 1818
David Stevenson, Wilton, 1826
David Aitken, Minto, 1827
John Paton, Ancrum, 1830
James Wright, Oxnam, 1830
A. Gray, Bedrule, 1832

John Ewen, Hopekirk, 1834
William S. Martin, Kirkton, 1834
William Grant, Cavers, 1840

Class Second.

Joseph Yair, Eckford, 1829

Maintained the principles of non-intrusion and spiritual independence, but was very far from being active or zealous in their advocacy. In Church Courts generally extended a cautious support to the measures of the Evangelical side.

XII.—PRESBYTERY OF LAUDER.

1. FREE CHURCH.

Walter Wood, Westruther, 1838

2. RESIDUARY ESTABLISHMENT.

Class First.

James Duncan, Mertoun, 1790
Thomas Cleghorn, Smailholm, 1796
James Paterson, Gordon, 1824

Class Second.

David W. Gordon, Earlston, 1807

Professed anti-patronage principles—a uniform supporter of the Evangelical side.

Peter Cosens, Lauder, 1810

A steady and active supporter of the Evangelical side. In the Assembly of 1834, supported the Veto, and the admission of the Chapel Ministers. In 1840, signed the declaration against Lord Aberdeen's bill, was a member of Convocation, and adhered to the first series of resolutions.

James Rutherford, Channelkirk, 1826

Professed the principles of non-intrusion and spiritual independence. A general but cautious supporter of the Evangelical side, taking by no means a prominent share in the controversy.

John H. Walker, Legerwood, 1834

Maintained the principles of non-intrusion and spiritual independence, and steadily supported the Evangelical side. In the Assembly of 1838, voted for the Independence resolutions; and in that of 1841, for the anti-patronage resolutions, the deposition of the Strathbogie recusants, and the Duke of Argyle's bill. Afterwards evinced symptoms of halting, though giving it to be understood that he would not remain in the Establishment in the event of the Evangelical party being driven out.

David Waddel, Stow, 1841

A keen adherent of the Evangelical party, holding the principles of the extreme section, and extending an unflinching support to all their measures. In the Assembly of 1842, supported the anti-patronage resolutions and the Claim of Rights, was a member of Convocation, and adhered to the first series of resolutions.

XIII.—PRESBYTERY OF SELKIRK.

1. FREE CHURCH.

Thomas Jolly, Bowden, 1829
John Edmonstone, Ashkirk, 1837
William P. Falconer, *Ladhope*, 1839

2. RESIDUARY ESTABLISHMENT.

Class First.

John Campbell, Selkirk, 1806
John Thomson, Maxton, 1810
George Ritchie, St Boswell's, 1834
William Murray, Melrose, 1836
James Russell, assistant and successor, Yarrow, 1841
Adam Gourlay, Lilliesleaf, 1842

Class Second.

Robert Russell, D.D., Yarrow, 1790

Professed the principles of non-intrusion and spiritual independence, and in the Assembly of 1832 supported the overtures on calls. Throughout a long incumbency steadily acted with the Evangelical party, though not taking any active or prominent share in the more recent struggles.

Alexander Nivison, Roberton, 1820

Originally supported the Evangelical side, and in 1840 subscribed the declaration against Lord Aberdeen's bill, but speedily relapsed into Moderatism.

James Smith, Ettrick, 1823

Professed to belong to the Evangelical party, and supported the Veto. Has for several years back been gradually drawing off from them.

Kenneth Macleay Phin, Galashiels, 1841

Previous to obtaining a Crown presentation to Galashiels was one of the most active and vehement advocates of the principles of the Evangelical side, and is reported to have entertained extreme anti-patronage views; but since his settlement in that parish he has usually acted and voted with the Moderates.

GENERAL RESULT OVER SYNOD OF MERSE AND TEVIOTDALE.

FREE CHURCH.

Presbytery of Dunse,	ministers seceding,	. . .	6
„ Chirnside,	„	. . . .	3
„ Kelso,	„	. . . .	2
„ Jedburgh,	„	. . . .	3
„ Lauder,	„	. . . .	1
„ Selkirk,	„	. . . .	3
Total Free Church ministers in Synod,		.	18

The above number comprises—

Ministers of old or endowed parishes,	14	
Do. of unendowed do.	4	
	—	18

RESIDUARY ESTABLISHMENT.

	Class 1st.	Class 2d.
Presbytery of Dunse, ministers adhering,	4	2
„ Chirnside, „	6	4
„ Kelso, „	5	4
„ Jedburgh, „	10	1
„ Lauder, „	3	5
„ Selkirk, „	6	4
Total in each Class,	34	20
		34
Together,		54

The above number comprises—

1. Ministers of old or endowed parishes, Class 1st,	34	
„ „ Class 2d,	19	
	53	
2. Minister of unendowed parish, Class 2d,	1	
	—	54

Parishes vacant—None.

Synod of Dumfries.

XIV.—PRESBYTERY OF LOCHMABEN.

1. FREE CHURCH.

D. B. Douie, Dryfesdale,	1831

2. RESIDUARY ESTABLISHMENT.

Class First.

Jacob Wright, Hutton,	1799
Andrew Jameson, St Mungo,	1803
William Dunbar, D.D., Applegarth,	1807
Thomas Little, Tundergarth,	1822
T. H. Thomson, Dalton,	1823
Andrew B. Murray, Mousewald,	1825
Thomas Marjoribanks, Lochmaben,	1834
Hugh Dobie, Kirkmichael,	1835
William Little, Kirkpatrick-juxta,	1841

Class Second.

Alexander Johnston, Moffat, 1792

Throughout a long incumbency a very zealous and decided supporter of Evangelical principles. In 1840, subscribed the declaration against Lord Aberdeen's bill. Has of late years been much weighed down by the pressure of years and infirmities.

Robert Colvin, D.D., Johnstone, 1809

A very decided and active supporter of the Evangelical side. In the Assembly of 1834, he voted for the veto and the admission of the chapel ministers, and in 1840 subscribed the declaration against Lord Aberdeen's bill. In the Assembly of 1842, he supported the rejection of the commission from the deposed Strathbogie recusants and the Claim of Rights. Did not maintain anti-patronage views, and was not a member of Convocation.

Charles Dickson, Wamphray, 1825

A very decided and active partizan of the Evangelical side. In the Assembly of 1833, supported the admission of the chapel ministers and the overtures on calls; and in 1840, subscribed the declaration against Lord Aberdeen's bill. Was a member of Convocation, and adhered to *both series of resolutions.*

XV.—PRESBYTERY OF LANGHOLM.

1. FREE CHURCH.

William Brown Clark, Half-Morton, 1839

2. RESIDUARY ESTABLISHMENT.

Class First.

William Berry Shaw, Langholm, 1801
Robert Shaw, Ewes, 1807
James Donaldson, Canonbie, 1815
Angus Barton, Castleton, 1822
Adam Cunningham, Eskdalemuir, 1836
William B. Dunbar, Westerkirk, 1842

Class Second.

None.

XVI.—PRESBYTERY OF ANNAN.

1. FREE CHURCH.

Henry Duncan, D.D., Ruthwell, 1799
George Hastie, Kirkpatrick-Fleming, 1834
Hugh M'Bryde Broun, *Brydekirk*, 1836

2. RESIDUARY ESTABLISHMENT.

Class First.

Richard Nivison, Middlebie, 1820
James Monilaws, Annan, 1821
James Roddick, Graitney, 1828
Robert Menzies, Hoddam, 1834

Class Second.

Nicholas, Sloan, Dornock, 1797

Held the principles of non-intrusion and spiritual independence, and generally acted with the Evangelical side.

William B. Nivison, *Kirtle*, 1818

Originally acted with the Evangelical side, and maintained their principles. In 1840, subscribed the declaration against Lord Aberdeen's bill, but speedily relapsed into Moderatism.

George Gillespie, Cumbertrees, 1828

Held the principles of non-intrusion and spiritual independence. In the Assembly of 1832, supported the overtures on calls, and uniformly acted with the Evangelical side.

William Wyper, *New Church*, Annan, 1838

Originally connected with the Independent body; but circumstances having occurred to detach him from it, his case was warmly taken up by Dr Duncan, the Free Church minister of Ruthwell, by whose instrumentality he was received into the Establishment, and large contributions towards his place of worship made by the Evangelical party. Since the disruption he has been preaching in the Presbytery of Cupar, in Dundee, and elsewhere throughout the country where vacancies existed, and has ultimately succeeded in securing a *call* from some residuum of a congregation about Paisley.

XVII.—PRESBYTERY OF DUMFRIES.

1. FREE CHURCH.

Robert Brydon, Dunscore, 1822
George John Duncan, Kirkpatrick-Durham, 1832
Robert Crawford, Kirkpatrick-Irongray, 1832
Robert Kinnear, Torthorwald, 1841
J. R. Mackenzie, *St Mary's*, Dumfries, 1841
James Mackenzie, *Dalbeattie*, 1843

2. RESIDUARY ESTABLISHMENT.

Class First.

William Thorburn, Troqueer, 1792
J. Wightman, D.D., Kirkmahoe, 1797
Thomas Tudor Duncan, D.D., New Kirk, Dumfries, 1804
Thomas Inglis, Lochrutton, 1806
John Crockatt, Kirkgunzeon, 1809

Andrew Maculloch, Colvend, 1812
James Hamilton, New Abbey, 1813
George Heron, Terregles, 1815
Robert Wallace, D.D., St Michael's, Dumfries, 1818
T. Grierson, Kirkbean, 1824
George Greig, Tinwald, 1830
Robert Gillies, Caerlaverock, 1833
D. Dickie, assistant and successor, Terregles, 1837
J. Wilson, assistant and successor, Kirmahoe, 1841

Class Second.

Andrew Fyfe, *Dumfries*, 1807

A constant supporter of the Evangelical side, and made a high profession of their principles. A member of the Convocation, and subscribed *both series of the resolutions.*

Robert Kirkwood, Holywood, 1821

Maintained the doctrines of non-intrusion and spiritual independence, and was throughout, up to the very last, a zealous and active partizan of the Evangelical side. In the Assembly of 1832, he supported the overtures on calls; and in 1840, subscribed the declaration against Lord Aberdeen's bill. In the Assembly of 1841, he voted for the deposition of the Strathbogie recusants, for the Duke of Argyle's bill, and the popular election of the eldership. He was a member of Convocation, and subscribed *both series of the resolutions;* and, when the Moderate majority in the Presbytery resolved, after the Stewarton decision, to eject the *quoad sacra* brethren from their seats, he was one of the minority who withdrew to form a separate Presbytery, in which he moderated.

George Macknight Burnside, Urr, 1823

Originally somewhat prominent in his avowal of the principles of non-intrusion and spiritual independence, but latterly drew considerably back in his maintenance of them.

James Ranken, *Maxwellton*, 1834

A keen partizan of the Evangelical majority, making a strong profession of their principles. In 1840, subscribed the declaration against Lord Aberdeen's bill, was a member of Convocation, and adhered to *both series of resolutions*, but afterwards formally withdrew his subscription by letter.

XVIII.—PRESBYTERY OF PENPONT.

1. FREE CHURCH.

Patrick Borrowman, Glencairn, 1837

2. RESIDUARY ESTABLISHMENT.

Class First.

George Wallace, Durrisdeer, 1817
George Smith, Penpont, 1824

John Murray, Morton, 1826

Robert Wilson, Tynron, 1828

Class Second.

Thomas Montgomery, Sanquhar, 1821

A uniform supporter of the Evangelical side. Professed the doctrines of non-intrusion and spiritual independence, and, in the Assembly of 1838, voted for the Independence resolutions. In 1840, subscribed the declaration against Lord Aberdeen's bill. Was a member of Convocation, and *adhered to both series of resolutions.*

William Menzies, Keir, 1827

Professed the principles of non-intrusion and spiritual independence, and uniformly acted and voted with the Evangelical side. In the Assembly of 1840, he voted against Lord Aberdeen's bill, and in favour of the suspension of the Strathbogie recusants.

Andrew Bennet, Closeburn, 1830

A keen, active, and zealous professor of the principles of the extreme section of the Evangelical side. In the Assembly of 1836, he supported the anti-patronage resolutions; in 1840, subscribed the declaration against Lord Aberdeen's bill; and, in the Assembly of 1841, he voted for the deposition of the Strathbogie recusants, the Duke of Argyle's bill, and the popular election of the eldership. He was a member of Convocation, and adhered to the first series of resolutions.

Parish Vacant at Disruption.

Kirkconnell.

GENERAL RESULT OVER SYNOD OF DUMFRIES.

FREE CHURCH.

Presbytery of Lochmaben—Ministers seceding,			1
„ Langholm,	„		1
„ Annan,	„		3
„ Dumfries,	„		6
„ Penpont,	„		1
Total of Free Church ministers in Synod,			12

The above number comprises—

1. Ministers of endowed parishes,	9
2. „ of unendowed do.	3
	12

RESIDUARY ESTABLISHMENT.

	Class 1st.	Class 2d.
Presbytery of Lochmaben—Ministers adhering,	9	3
„ Langholm, „	6	0
„ Annan, „	4	4
„ Dumfries, „	14	4
„ Penpont, „	4	3
Total of each Class,	37	14
		37
Total of adhering ministers,		51

The above number comprises—

1. Ministers of old or endowed parishes,	Class 1,	.	37	
„ „	Class 2,	.	10	
				— 47
2. „ of unendowed parishes,	Class 2,	.		4
				51

Vacant Parishes.

Presbytery of Penpont, ... 1

Synod of Galloway.

XIX.—PRESBYTERY OF STRANRAER.

1. FREE CHURCH.

John Lamb, Kirkmaiden,	1826
Andrew Urquhart, Port-Patrick,	1832
Robert M'Neil, Stonykirk,	1840
Thomas B. Bell, assistant and successor, Leswalt,	1841
Robert Donald, *Sheuchan*,	1842

2. RESIDUARY ESTABLISHMENT.

Class First.

William Rose, Kirkcolm,	1795
Andrew M'Cubbin, Leswalt,	1798
William M'Kergo, New Luce,	1811
Thomas Blair, Colmonell,	1816
John Macdowall, Old Luce,	1821
John Milroy, Ballantrae,	1830

Class Second.

James Ferguson, Inch, 1822

A keen, zealous, and indefatigable partizan of the Evangelical side, and the leader of his party in the Presbytery. In 1840, he subscribed the declaration against Lord Aberdeen's bill. In the Assembly of 1841, he voted for the deposition of the Strathbogie recusants, was a member of the Convocation, and adhered to *both series of resolutions*. Subsequently to the disruption he permitted himself to be put forward as a candidate for St George's, Glasgow, but, finding that he was likely to encounter formidable opposition on the ground of his former professions, he deemed it advisable to withdraw.

Parish Vacant.

Stranraer,

By the deposition of David Wilson, since restored by the Residuary Assembly in submission to the Civil Courts.

XX.—PRESBYTERY OF WIGTOWN.

1. FREE CHURCH.

A. Forrester, assistant and successor, Sorby, 1835

2. RESIDUARY ESTABLISHMENT.

Class First.

Elliot W. Davidson, Sorby, 1789
Anthony Stewart, M.D., Kirkowan, 1792
Peter Young, Wigtown, 1799
Christopher Nicholson, Whithorn, 1811
Samuel Clanaghan, Glasserton, 1813
James Reid, Kirkinner, 1816
Alexander Young, Mochrum, 1822
S. Richardson, Penninghame, 1825

Class Second.

John Muir, Kirkmabreck, 1834

Professed the principles of non-intrusion and spiritual independence, and was very active and zealous in promoting them. In the Assembly of 1841, voted for the deposition of the Strathbogie recusants, the Duke of Argyle's bill, and the popular election of the eldership. Was a member of Convocation, and adhered to the first series of resolutions.

Michael Stewart Johnstone, Minnigaff, 1836

Professed the principles of non-intrusion and spiritual independence, also held anti-patronage sentiments, and was very keen and active in advancing his views. In the Assembly of 1841, voted for the deposition of the Strathbogie recusants, the Duke of Argyle's bill, and the popular election of the eldership. Did not attend the Convocation, but gave it to be understood that it was not his intention to remain in the Establishment in the event of a disruption.

XXI.—PRESBYTERY OF KIRKCUDBRIGHT.

1. FREE CHURCH.

Robert Jeffrey, Girthon, 1818
Samuel Smith, Borgue, 1834
John M'Millan, Kirkcudbright, 1837

2. RESIDUARY ESTABLISHMENT.

Class First.

Alexander Crosbie, Buittle, 1808
James Thomson, Rerrick, 1818
Gavin Cullen, Balmaclellan, 1825

James Maitland, Kells, 1826
Dugald S. Williamson, Tongland, 1832
John Gordon, Twynholm, 1835
George Paterson, Dalry, 1836
George Murray, assistant and successor, Balmaclellan, 1838
Samuel Cowan, Kelton, 1839

Class Second.

David Welsh, Carsphairn, 1822

Held the principles of non-intrusion and spiritual independence, and uniformly acted and voted with the Evangelical side. In 1840, subscribed the declaration against Lord Aberdeen's bill. In the Assembly of 1841, voted for the deposition of the Strathbogie recusants, and the popular election of the eldership. Was a member of Convocation, but did not subscribe to either series of the resolutions.

W. G. Crosbie, Parton, 1830

Professed the principles of non-intrusion and spiritual independence, and uniformly acted and voted with the Evangelical side.

Alexander Gibson, Balmaghie, 1831

Professed the principles of non-intrusion and spiritual independence, and uniformly acted and voted with the Evangelical side.

John Whitson, M.D., Crossmichael, 1837

Professed the principles of non-intrusion and spiritual independence, and uniformly supported the Evangelical side. In the Assembly of 1838, voted for the Independence resolutions; and, in 1840, subscribed the declaration against Lord Aberdeen's bill. In the Assembly of 1842, voted for the Claim of Rights. Was a member of Convocation, but did not adhere to either series of the resolutions.

Thomas Johnston, Anwoth, 1839

Maintained the principles of non-intrusion and spiritual independence, and uniformly acted and voted with the Evangelical side.

GENERAL RESULT OVER SYNOD OF GALLOWAY.

FREE CHURCH.

Presbytery of Stranraer—Ministers seceding,		5
„ Wigtown,	„	1
„ Kirkcudbright,	„	3
Total of Free Church ministers in Synod,		9

The above total comprises—

1. Ministers of endowed parishes,	8
2. „ of unendowed do.,	1
	9

RESIDUARY ESTABLISHMENT.

	Class 1st.	Class 2d.
Presbytery of Stranraer—Ministers adhering,	6	1
„ Wigtown, „	8	2
„ Kirkcudbright, „	9	5
Total of each Class,	23	8
		23
Total of adhering ministers,		31

The above are all ministers of endowed parishes.

Vacant.

Presbytery of Stranraer, ... 1

Synod of Glasgow and Ayr.

XXII.—PRESBYTERY OF AYR

1. FREE CHURCH.

Ebenezer Bradshaw Wallace, Barr,	1819
Thomas Burns, Monkton,	1826
Ninian Bannatyne, Old Cumnock,	1830
Matthew Kirkland, New Cumnock,	1835
William Chalmers, Dailly,	1836
James Stevenson, Newton-on-Ayr,	1836
William Hutchison, *Catrine*,	1836
Andrew Thomson, Maybole,	1840
George Orr, assistant and successor, Symington,	1840
John Spiers, *Patna*,	1841
William Grant, *Wallacetown*,	1843

2. RESIDUARY ESTABLISHMENT.

Class First.

Robert Auld, D.D., Ayr,	1800
Peter M'Master, Girvan,	1803
John Tod, Mauchline,	1804
John Stirling, D.D., Craigie,	1806
James Inglis, Kirkoswald,	1806
Thomas S, Wharrie, Symington,	1809
Alexander Cuthill, Ayr,	1814
Robert Stirling, D.D., Galston,	1816
William Rorison, Stair,	1818

Stair M'Quhae, D.D., St Quivox, 1820
Robert Wallace, Dalrymple, 1829
David Ritchie, Tarbolton, 1829
John M'Ewen, Kirkmichael, 1835
James Porteous, Riccarton, . 1837
Andrew Willison, Dundonald, 1841

Class Second.

James Boyd, Ochiltrees, 1818

Held the principles of non-intrusion and spiritual independence. A uniform and active supporter of the Evangelical side.

John Stewart, Sorn, 1823

In the Assembly of 1834, supported the veto and the chapel act, and was throughout the whole controversy a loud and vehement assertor of the principles of non-intrusion and spiritual independence, and strenuous in his efforts to promote them. Before the disruption became a strong advocate for the repeal of the veto, and after it obtained a presentation to the wealthy parish of Liberton, in the Presbytery of Edinburgh, vacated, for conscience sake, by the Rev. James Begg. It was the *first* Crown presentation laid on any Presbytery table after the disruption.

Robert Paton, Straiton, 1824

A strong assertor of the principles of non-intrusion and spiritual independence, and a leader in his presbytery on the Evangelical side. In the Assembly of 1832, supported the overtures on calls; and, in that of 1842, voted for the Claim of Rights. Was a member of Convocation, but did not adhere to either series of the resolutions.

Alexander Duncan, Coylton, 1826

In the Assembly of 1834, voted for the veto, and held the principles of non-intrusion and spiritual independence—the latter very strongly. Uniformly supported the Evangelical side, but became one of the Forty.

James Symington, Muirkirk, 1832

A uniform and zealous supporter of the Evangelical side. In the Assembly of 1833 recorded his vote for the overtures on calls and the admission of the chapel ministers; in that of 1838, for the independence resolutions; and in that of 1842, for the Claim of Rights.

James Chrystal, Auchinleck, 1833

Uniformly voted with the Evangelical party, supporting the veto and spiritual independence, but taking little of a prominent or active share in business.

Robert Houston, Dalmellington, 1833

A zealous and active partizan of the Evangelical side, belonging to the extreme section. In the Assembly of 1834, supported the veto and the chapel act; in that of 1836, voted for the anti-patronage resolutions; and in that of 1842, for the anti-patronage resolutions and the Claim of Rights.

James Fleming, *Troon*, 1837

A strenuous supporter of the Evangelical side, maintaining the doctrines of spiritual independence and non-intrusion. Was a member of Convocation, but did not adhere to either series of the resolutions.

James Fairlie, assistant and successor, Mauchline, 1838

A strenuous maintainer of the doctrines of non-intrusion and spiritual independence, and a constant supporter of the Evangelical side. In the Assembly of 1842, voted for the Claim of Rights—was a member of Convocation, and adhered to the first series of resolutions. Before the disruption had a site for a Free Church actually selected, under his own immediate direction, and went to Edinburgh, as was understood, for the purpose of demitting.

James Smellie, *Crosshill*, 1841

Held very decidedly the principles of non-intrusion and spiritual independence.

Adam Hall, *Fisherton*, 1842

Was understood to entertain anti-patronage sentiments, but careful not to commit himself in Church Courts.

XXIII.—PRESBYTERY OF IRVINE.

1. FREE CHURCH.

David Landsborough, Stevenston, 1811
Peter Campbell, *Henderson Church*, Kilmarnock, 1815
Mathew Dickie, Dunlop, 1828
Thomas Findlay, West Kilbride, 1832
David Wilson, *Fullarton*, 1837
John Hamilton, *Saltcoats*, 1838
Thomas Main, High Church, Kilmarnock, 1839
Neil Brodie, *St Andrew's*, do. 1842
David Arthur, *New Church*, Stewarton, 1842

2. RESIDUARY ESTABLISHMENT.

Class First.

Robert Urquhart, Kilbirnie, 1795
Thomas Johnston, Dalry, 1809
George Colville, Beith, 1824
Archibald B. Campbell, Kilwinning, 1828
John Bryce, Ardrossan, 1830
J. C. Jamieson, Dreghorn, 1836
Norman M'Leod, Loudoun, 1838
William Sinclair, Kilmaurs, 1840

Class Second.

John Wilson, D.D., Irvine, 1813

Long a zealous and active partizan of the Evangelical side, and an aspirant to leadership in the Presbytery. Cherished extreme anti-patronage sentiments when there were comparatively few to favour them. Of late years has acted entirely with the Moderates.

C. B. Steven, Stewarton, 1825

Held anti-patronage sentiments, and altogether may be placed very much in the same category as Dr Wilson.

David Strong, first minister of Low Church, Kilmarnock, 1833

In the Assembly of 1834, voted for the veto and the admission of the chapel ministers; but, when the controversy began to run high, grew cautious in his support of the Evangelical side, and, though he often seemed to favour them in his speeches in the Presbytery, his vote was generally against them. Since the disruption has obtained a presentation to the parish of Dailly, vacated by a faithful minister.

Vacant at Disruption.

Parish of Fenwick.
Second Charge of Low Church, Kilmarnock.
St Marnoch's Church, do.

XIV.—PRESBYTERY OF PAISLEY.

1. FREE CHURCH.

George Logan (now deceased), Eastwood, 1785
Robert Burns, D.D., Laigh Kirk, Paisley, 1811
Robert Smith, Lochwinnoch, 1815
William Scott Hay, *Bridge of Weir*, 1821
Duncan Macfarlane, Renfrew, 1827
John M'Naughtan, High Church, Paisley, 1831
John Campbell, *Gaelic Church*, do. 1833
Alexander Salmon, *Barrhead*, 1836
James Falconer, *Martyrs' Church*, Paisley, 1837
Peter Henderson, *South Church*, do. 1841

2. RESIDUARY ESTABLISHMENT.

Class First.

Alexander Fleming, D.D., Neilston, 1804
Laurence Lockhart, Inchinnan, 1822
Thomas Brydsone, *Levern*, 1839
Alexander Stewart, *Elderslie*, 1841

Class Second

Robert Douglas, Kilbarchan, 1802

Professed to entertain the principles of non-intrusion and spiritual independence, but never very forward or zealous in their behalf.

Robert Macnair, D.D., Abbey, Paisley, 1815

Professed the principles of non-intrusion and spiritual independence, and, in the earlier stages of the controversy, lectured in several parishes on the subject. In 1840, subscribed the declaration against Lord Aber-

deen's bill. Latterly has acted zealously and uniformly with the Moderates.

Patrick Brewster, Abbey, Paisley, 1818

A leader amongst the moral force Chartists, and under libel on the charge of preaching seditious sermons. Did not hold the doctrine of spiritual independence, and could not be said to be allied to the Evangelical side by anything more than his opposition to patronage, which, on his part, was probably as much of a political as a religious principle.

John Reid, *Johnstone*, 1829

Came into the Establishment along with the Old Light Burgher Synod, whom he had joined shortly before. Was a keen opponent of patronage, and a general, though not a very consistent or uniform, supporter of the Evangelical side. Was a member of Convocation, and adhered to the first series of resolutions.

R. O. Bromfield, *Auldfield*, 1833

Professed to entertain the principles of non-intrusion and spiritual independence, but very irregular and uncertain in his support of the Evangelical side. In the Assembly of 1841, voted for the deposition of the Strathbogie recusants and the Duke of Argyle's bill. Since the disruption has obtained a presentation to the parish of Sprouston, vacated by a seceding minister.

Donald Mackellar, Mearns, 1834

A uniform supporter of the Evangelical side. Maintained the doctrines of spiritual independence and non-intrusion, and, in the Assembly of 1841, voted for the deposition of the Strathbogie recusants and the Duke of Argyle's bill. Was a member of Convocation, and adhered *to both series of resolutions.*

Robert Stevenson, Middle Church, Paisley, 1835

Professed the principles of non-intrusion and spiritual independence, and was a member of a non-intrusion association. In 1840, subscribed the declaration against Lord Aberdeen's bill, and, in the Assembly of 1842, voted for the Claim of Rights. Was a member of Convocation, but did not adhere to either series of the resolutions.

James Graham, *North Church*, Paisley, 1836

Made a high profession of the principles of non-intrusion and spiritual independence, and was a member of a non-intrusion association. In the Assembly of 1840, subscribed the declaration against Lord Aberdeen's bill and the solemn Engagement. In the Assembly of 1842, voted for the anti-patronage resolutions and the Claim of Rights. Was a member of Convocation, but did not adhere to either series of resolutions.

Vacant.

Houston,

By demise of Dr Menteith.

XXV.—PRESBYTERY OF GREENOCK.

1. FREE CHURCH.

Patrick Macfarlane, D.D., West Parish, Greenock, 1806

Angus Macbean, *South Church*, do. 1821

James Smith, Middle Kirk, do. 1824

James Drummond, Cumbraes, 1830
John Dow, Largs, 1831
Donald M'Leod, *Gourock*, 1831
James Stark, *Cartsdyke*, Greenock, 1834
John Gemmel, *Fairlie*, 1835
John James Bonar, *St Andrews*, Greenock, 1835
Robert W. Stewart, Erskine, 1837
William Laughton, *St Thomas*, Greenock, 1839
James Morison, *Newark*, Port Glasgow, 1842

2. RESIDUARY ESTABLISHMENT.

Class First.

Thomas Brown, Innerkip, 1822
William Menzies, East Kirk, Greenock, 1826

Class Second.

James Barr, D.D., Port Glasgow, 1815

From the outset of his incumbency an ardent, zealous, and conspicuous partizan of the extreme section of the Evangelical side. In the Assembly of 1835, he voted in favour of the chapel act, the veto act, and against the settlement of Young, the presentee to Auchterarder; and in 1840 he subscribed the declaration against Lord Aberdeen's bill. In the earlier stages of the controversy he frequently took part in public meetings, and spoke strongly against patronage and in support of the spiritual independence of the Church. Declares his sentiments to be now in all respects the same as ever they were, but has latterly used the platform and the press against his former party with at least as much zeal as ever he did in support of them. Since the disruption, has been presented to St Enoch's, Glasgow, vacated by a seceding minister.

Nathaniel Morren, *North Kirk*, Greenock, 1823

Professed anti-patronage principles, and uniformly acted with the Evangelical side. When the controversy began perceptibly to wax towards a crisis, became less forward in their support, and latterly assailed his former friends from the pulpit, with some smartness and much bitterness, in a series of discourses, afterwards published under the title of "My Church Politics, or Letters to my People," &c. In one of these letters he nevertheless declares it to be his determination to quit the Establishment, if the decisions of the Civil Courts should be submitted to by the Church. A fitting commentary on this declaration is his presentation by the Crown, since the disruption, to the first charge of Brechin.

Vacant.

Kilmacolm.

XXVI.—PRESBYTERY OF HAMILTON.

1. FREE CHURCH.

James Clason, Dalziel, 1808
William Buchan, Hamilton, 1831

James Anderson, Blantyre, 1832
William Jackson, *West Parish, Airdrie*, 1835
James Findlay, *Broomknoll*, 1836
Henry Moncrieff, East Kilbride, 1836
David Paton, *Chapelton*, 1841
Alexander Rankine, *East Strathaven*, 1842

2. RESIDUARY ESTABLISHMENT.

Class First.

James Craig, Dalserf, 1805
James Gray Wood, *Gartsherrie*, 1839
Thomas Waddell, *Larkhall*, 1841
John Johnstone, Old Monkland, 1842

Class Second.

James Begg, D.D., New Monkland. 1794

Throughout his long incumbency a constant and forward supporter of the Evangelical side, holding anti-patronage sentiments, and belonging to the extreme section. In the Assemby of 1834, he supported the veto, and the admission of the chapel ministers, and, in 1840, subscribed the declaration against Lord Aberdeen's bill, and the solemn Engagement. In the Assembly of 1842, he voted for the anti-patronage resolutions and the Claim of Rights.

Matthew Gardiner, D.D., Bothwell, 1802

All along a warm supporter of the Evangelical side. Professed the principles of non-intrusion and spiritual independence, and took a lead in the Presbytery in support of his views. In the Assembly of 1834, supported the veto, and, in that of 1838, voted for the independence resolutions. In 1840, subscribed the declaration against Lord Aberdeen's bill, also took part in the great meeting in the West Kirk, Edinburgh, in August 1841, but latterly joined the Forty. Was not present at the Convocation; and on being requested, as an old moderator, to subscribe the circular summoning it, declined.

William Proudfoot, Avondale, 1814

Professed at one time to be very strong on non-intrusion and spiritual independence, and was bustling and forward in their advocacy. In 1840, subscribed the declaration against Lord Aberdeen's bill. Latterly, joined the Forty, and seemed, if appearances may be judged from, the only man amongst them thoroughly persuaded that in doing so he had done something to be proud of. In the Residuary Assembly of 1843, was most amusingly vivacious on their having "fortified the Church," but was cruelly cut short by his more discreet brethren.

J. Russell, LL.D., Dalserf, 1817

In the Assembly of 1834, voted for the veto and the admission of the chapel ministers, and generally both before and since acted with the Evangelical party. Has latterly been in a very feeble state of health.

Hugh Dewar, Stonehouse, 1822

So extreme an anti-patronage man that he would not take part in any mere non-intrusion movement, and, in support of his views in this behalf, he was both zealous and prominent. In the Assembly of 1833,

he supported the admission of the chapel ministers, the overtures on calls, and the anti-patronage resolutions. In that of 1842, he voted for the anti-patronage resolutions and the Claim of Rights. Was a member of Convocation, and adhered to the first series of resolutions.

Robert Gillan, *Wishaw Town*, 1830

Professed the principles of non-intrusion and spiritual independence, and acted and voted with the Evangelical side. Latterly, joined the Forty, and since the disruption has obtained the presentation to a benefice vacated by one of the seceding ministers.

Gavin Lang, Glassford, 1832

Customarily acted and voted with the Evangelical side, but not remarkable for his zeal in their behalf. In the Assembly of 1833, supported the admission of the chapel ministers, and the overtures on calls; and, in that of 1838, the independence resolutions.

Andrew Gray, *Crosshill*, 1835

Held the principles of non-intrusion and spiritual independence, and has voted in support of anti-patronage views. Uniformly acted with the Evangelical side. Since the disruption has obtained the presentation to Dumbarton, vacated by a seceding minister.

Walter Laidlaw Colvin, Shotts, 1836

Generally acted with the Evangelical side, but was never very forward or hearty in their behalf. In the Assembly of 1841, voted for the deposition of the Strathbogie recusants. Latterly, joined the Forty.

Peter Hay Keith, Hamilton. 1837

Generally acted with the Evangelical side. In 1840, subscribed the declaration against Lord Aberdeen's bill; and, in the Assembly of 1841, voted for the deposition of the Strathbogie recusants, and the Duke of Argyle's bill. Was rather favourable from the first to a repeal of the veto, and latterly joined the Forty.

Robert Stevenson, *East Parish*, Airdrie, 1837

Made a high profession of the principles of non-intrusion and spiritual independence, and has supported with his vote anti-patronage resolutions. Uniformly acted with the Evangelical side. In 1840, subscribed the declaration against Lord Aberdeen's bill and the solemn Engagement. Since the disruption has obtained the presentation to Forfar, vacated by a seceding minister.

John Murdoch, *Clerkston*, 1837

Uniformly acted with the Evangelical side, and professed the principles of non-intrusion and spiritual independence. Supported the independence resolutions in the Assembly of 1838, and in 1840 subscribed the declaration against Lord Aberdeen's bill. Since the disruption, has obtained the presentation to the Middle Church. Perth, vacated by a seceding minister.

Vacant

Cambuslang,

Holytown,

High Church, Airdrie,

Cambusnethan,

By deposition of A. Livingston, under libel charging him with theft. He has since been restored by the Residuary Assembly.

XXVII.—PRESBYTERY OF LANARK.

1. FREE CHURCH.

William Logan,, *North Church*, Lesmahagow, 1820
A. Borland Parker, Lesmahagow. 1836
Thomas Stark, *St Leonard's*, Lanark, 1841

2. RESIDUARY ESTABLISHMENT.

Class First.

William Lamb, Carmichael, 1807
George Munro, Carstairs, 1809
William Goldie, Crawfordjohn, 1816
John Wylie, Carluke, 1818
Alexander Stewart, Douglas, 1820
Alexander H. Maclean, Carnwath, 1834
John Vary, Pittenain, 1835
Robert Nisbet, assistant and successor, Lanark, 1842

Class Second.

William Menzies, Lanark, 1793

Was settled under the auspices, and introduced to his people by the late venerable and Rev. Sir Henry Moncrieff, of the West Kirk Edinburgh, and throughout his prolonged incumbency has steadily and warmly supported the Evangelical side. Did not hold anti-patronage sentiments, but maintained the principles of non-intrusion and spiritual independence, and, in the Assembly of 1833, supported the veto. Was a member of Convocation, but did not adhere to either series of the resolutions.

Thomas Anderson, Crawford, 1820

Uniformly voted and acted with the Evangelical side. Held the principles of non-intrusion and spiritual independence. In the Assembly of 1833, supported the overtures on calls, and in that of 1841 voted for the deposition of the Strathbogie recusants, and the Duke of Argyle's bill.

David Burness, Wistoun, 1838

A flaming partizan of the Evangelical side, given to declaiming against the encroachments of the Civil Courts, and, beyond the principles of non-intrusion and spiritual independence, professed anti-patronage sentiments. In 1840, subscribed the declaration against Lord Aberdeen's bill; and in the Assembly of 1842, voted for the Claim of Rights. Was a member of Convocation, and adhered to the first series of resolutions.

Thomas Burns, Lesmahagow, 1839

A uniform supporter of the Evangelical side. Professed the principles of non-intrusion and spiritual independence. In 1840, subscribed the declaration against Lord Aberdeen's bill; and, in the Assembly of 1841, voted for the deposition of the Strathbogie recusants.

XXVIII.—PRESBYTERY OF DUMBARTON.

1. FREE CHURCH.

John Anderson, *Helensburgh*, 1827

Matthew Barclay, Old Kilpatrick, 1833
John Pollock, Baldernock, 1836
William Alexander, *Duntocher*, 1838
James Smith, Dumbarton, 1839

2. RESIDUARY ESTABLISHMENT.

Class First.

John Graham, D.D., Killearn, 1805
William Freeland, Buchanan, 1806
William Gregor, Bonhill, 1809
Robert Story, Roseneath, 1818
Andrew Sym, D.D., New Kilpatrick 1821
Alexander Niven, Balfron, 1825
W. B. S. Paterson, Kilmaronock, 1836
J. M'Gowan, assistant and successor, Bonhill, 1840
William G. Smith, Fintry, 1840
Peter Dale, *Milngavie*, 1841
John James Campbell, *Garelochhead*, 1842
James Pearson, Strathblane, 1842

Class Second.

Peter Proudfoot, Arroquhar, 1817

A steady, unwavering partizan of the Evangelical side, professing anti-patronage principles, and belonging to the extreme section. In 1840, subscribed the declaration against Lord Aberdeen's bill. Did not adhere to the Convocation resolutions; but, *at the disruption, withdrew with the Free Churchmen from the Establishment, and subscribed the deed of demission.* Thereafter repented of the step he had taken, and sought and obtained RE-ADMISSION TO THE ESTABLISHMENT—a proceeding in which he has only the example of another two or three to keep him in countenance. It is but just to say that he had previously been in very broken health.

Robert Carr, Luss, 1821

Was accustomed to support the Evangelical side. In the Assembly of 1835, he voted for the veto and the chapel act, and opposed the settlement of Young, the presentee to Auchterarder; and in that of 1840, he voted against Lord Aberdeen's bill, and in favour of the suspension of the Strathbogie recusants. Latterly, as the controversy thickened, became more and more allied with Moderatism.

Alexander Lochore, Drymen, 1824

In the Assembly of 1833, supported the admission of the chapel ministers, and the overtures on calls; and in that of 1836, voted for the anti-patronage resolutions. In 1840, subscribed the declaration against Lord Aberdeen's bill, and uniformly and zealously acted with the Evangelical side down to the period of the Convocation, when he began to draw off. After the Civil Court's decision in the Stewarton case, voted with the Moderates for the exclusion of the *quoad sacra* brethren from their seats in the Presbytery.

John Lawrie, Row, 1832

In the Assembly of 1833, supported the overtures on calls, and the admis-

sion of the chapel ministers; and in 1840, subscribed the declaration against Lord Aberdeen's bill. Held the principles of non-intrusion and spiritual independence, and uniformly acted with the evangelical side. Some months before the Convocation, began to draw off.

William Dunn, Cardross, 1836

A high professor of the principles of non-intrusion and spiritual independence. In 1840, subscribed the declaration against Lord Aberdeen's bill; and in 1842, voted for the Claim of Rights. Was a member of Convocation, and adhered to the first series of resolutions.

Henry Douglas, *Alexandria*, 1841

Held the principles of non-intrusion and spiritual independence, and uniformly acted and voted with the Evangelical side. Was a member of Convocation, but did not adhere to either series of the resolutions; and since the disruption has stepped into the pulpit of the good Mr Burns of Kilsyth.

XXIX.—PRESBYTERY OF GLASGOW.

1. FREE CHURCH.

Adam Forman (now deceased), Kirkintilloch, 1798
William Burns, Kilsyth, 1800
Thomas Brown, D.D., St John's, Glasgow, 1807
Peter Currie, *Stockwell*, do. 1820
Nathaniel Paterson, D.D., St Andrew's, do. 1821
J. Henderson, D.D., St Enoch's, do. 1821
Michael Willis, D.D., *Renfield*, do. 1821
John Smith, D.D., St George's do. 1823
Joseph Somerville (retired from ministry in consequence of bad health) *St Thomas's*, Glasgow, 1823
J. Forbes, D.D., LL.D., St Paul's, do. 1826
Robert M'Nair Wilson, *Maryhill*, do. 1826
Robert Buchanan, D.D., Tron, do. 1827
John Cochrane, *East Church*, Cumbernauld, 1827
John G. Lorimer, St David's, Glasgow, 1829
John Thomson, *Shettleston*, do. 1829
Andrew King, *St Stephen's*, do. 1830
Jonathan R. Anderson, *Knox's Church*, do. 1834
James Gibson, *Kingston*, do. 1835
Walter M'Gilvray, *Hope Street*, do. 1835
James Munro, *West Church*, Rutherglen, 1836
Alexander N. Somerville, *Anderston Church*, Glasgow, 1837
Alexander S. Patterson, *Hutchesontown*, do. 1837
James Macbeth, *Laurieston*, do. 1837
Thomas Duncan, *St David's*, Kirkintilloch, 1838
David Menzies, *Martyr's Church*, Glasgow, 1839

William Arnot, *St Peter's*, Glasgow, 1839
John Lyon, *Banton*, Kilsyth, 1840
Alexander Wilson, *Bridgeton*, Glasgow, 1841
James M'Kinlay, *Well Park*, do. 1842
Hugh Mackay, *Milton*, do. 1842
Robert Reid, *Chalmers'* do. 1842

2. RESIDUARY ESTABLISHMENT.

Class First.

Duncan Macfarlane, D.D., St Mungo's, Glasgow, also Principal of the University, 1792
Thomas Lockerby, Cadder, 1808
Norman M'Leod, D.D., *St Columba*, 1808
Alexander Hill, D.D., Professor of Divinity in University, 1815
John Watson, Cumbernauld, 1815
Archibald Nisbet, *Albion Church*, Glasgow, 1826
James Smith, Cathcart, 1828
William Colville, Eaglesham, 1829
Robert Lee, Campsie, 1833
Peter Brown, Rutherglen, 1834
J. Park, assistant and successor, Cadder, 1837
James M'Letchie, College, Glasgow, 1837

Class Second.

Matthew Graham, *Calton*, Glasgow, 1802

Seldom attended Church Courts, or otherwise took part in their proceedings, but always reckoned as belonging to the Evangelical side.

John Muir, D.D., St James's Glasgow, 1803

Throughout his long incumbency a high professor of Evangelism, uniformly acting and voting with his party. Maintained strongly the principles of non-intrusion and spiritual independence, and, though of late years but seldom attending the meetings of Presbytery, repeatedly voted in support of them. In 1840, subscribed the declaration against Lord Aberdeen's bill; and in the Assembly of 1842, voted for the Claim of Rights. Was a member of Convocation, but adhered to neither series of the resolutions. Entertains a theory respecting the Popish relief bill of 1829, which serves him on many occasions as an effectual refuge upon points of difficulty in ecclesiastical principle and polity; and, as this must be a matter of considerable interest to many in times like the present, it may not be without its use to present his own account of it, as given in a letter to a brother presbyter, dated in February 1842, in reply to a request that he would signify his concurrence in a certain overture to the Assembly.

"My reply," says the Doctor, "is that I heartily concur in that part of the overture that condemns the intrusion of ministers upon reclaiming congregations; but, holding as I do that the favour of God was necessarily withdrawn from us when, in the year 1829, the nation as a nation ceased to protest publicly, in the face of the world, for Christ and against Antichrist, by passing what is commonly called the Popish Emancipation Act, and against which deed our National Church, as such, never protested, I cannot concur in that part of the overture which seeks, in present circumstances, the abolition of patronage. Any innovation upon the constitution, as it stood prior to that period, must now be turned into a curse, in-

stead of proving a blessing; and the immediate abolition of patronage would, in my opinion, be the removal of the last prop that yet. under God, upholds the Establishment of the true Protestant reformed religion in Scotland.
"You are at liberty to make what use you please of this letter."

Lewis Rose, *Duke Street*, Glasgow, 1817

Before the Evangelical side attained the ascendancy in the Church, used to be their zealous and constant supporter in the General Assembly and the inferior Church Courts, but since his translation to Glasgow, and their becoming a majority, has passed into the ranks of their opponents, and uniformly voted with the Moderates. About two years ago published a pamphlet, bitterly assailing his former party, which may be characterized as about the worst tempered and silliest which has made its appearance on either side throughout the whole controversy. Since the disruption, has obtained the presentation to the parish of Kincardine, Ross-shire, vacated by a seceding minister, to which he was lately inducted, along with the presentees to two other parishes in the Presbytery of Tain, in one forenoon, in the good old Moderate style, at Dingwall, many miles from the parishes, the Presbytery being alarmed to trust themselves near the locality of the indignant parishioners.

James Young, *Chryston*, 1819

Belonged to the Evangelical side, but has not attended Church Courts for several years past. In the Assembly of 1836, supported the anti-patronage resolutions.

Matthew Leishman, D.D., Govan, 1821

From the commencement of his incumbency a keen and forward adherent of the Evangelical side—maintaining strongly the principles of non-intrusion and spiritual independence, and originally holding anti-patronage sentiments also, having voted for the anti-patronage resolutions in the Assembly of 1833. In 1840, subscribed the declaration against Lord Aberdeen's bill; and, in the Assembly of 1842, voted for the Claim of Rights. Latterly the acknowledged leader, the very "head and front" of the movement of the Forty.

John Henderson, Carmunnock, 1824

A forward advocate of the principles of non-intrusion and spiritual independence, and a uniform supporter of the Evangelical side. In the Assembly of 1835, supported the chapel act and the veto act, and voted for the rejection of the presentee to Auchterarder; and in 1840, subscribed the declaration against Lord Aberdeen's bill. Latterly became one of the Forty.

Peter Napier, *St George's in the Fields*, Glasgow, 1824

Professed the principles of non-intrusion and spiritual independence, and supported the Evangelical side. In 1840, subscribed the declaration against Lord Aberdeen's bill. Latterly but rarely attended Church Courts, and joined the Forty.

William Black, D,D., Barony, 1826

Uniformly acted with the Evangelical side, professing strongly the principles of non-intrusion and spiritual independence, and originally inclined to favour anti-patronage sentiments, having supported the late Dr M'Gill's overture on the subject in 1834. In the Assembly of 1834, supported the veto act and the chapel act, and again in that of 1835; and, in the latter year, likewise voted against the settlement of the presentee to Auchterarder. In 1840, subscribed the declaration against Lord Aberdeen's bill. Has repeatedly declared that he could not remain in the Establishment if non-intrusion and spiritual independence were not conceded. Latterly joined the Forty.

Alexander Turner, Gorbals, 1833

Originally an editor of the *Presbyterian Review*, the great Evangelical organ. Maintained the principles of non-intrusion and spiritual independence, and in the outset professed anti-patronage views. In the Assembly of 1835, supported the chapel act and the veto act, and voted against the settlement of the Auchterarder presentee. Was amongst the earliest to draw off and become estranged from his former friends. In 1840, declared in favour of Lord Aberdeen's bill. Has recently been presented to the parish of Port of Menteith.

Peter Macmorland, *St Matthews*, Glasgow, 1835

A strenuous adherent of the extreme section of the Evangelical side—holding the principles of non-intrusion and spiritual independence, and maintaining anti-patronage views. In 1840, subscribed the declaration against Lord Aberdeen's bill, and the solemn Engagement; and in the Assembly of 1842 supported the anti-patronage resolutions and the Claim of Rights. Latterly joined the Forty. Was a member of Convocation, but did not adhere to either series of the Resolutions; nevertheless, up to the disruption, and even after it, gave various indications of joining the Free Church.

William Hunter, assistant and successor, *St Thomas's*, 1836

Was generally reckoned as belonging to the Evangelical side, but latterly either did not attend church courts, or withdrew before the vote.

Robert Paisley, *Partick*, 1836

A constant supporter of the Evangelical side, belonging to the extreme section. Held the principles of non-intrusion and spiritual independence, and was a keen advocate of anti-patronage views. Was a member of Convocation, but entirely disapproved of the resolutions as not, *in his view, occupying sufficiently extreme grounds*. Since the disruption, has obtained the presentation to St Ninian's, vacated by a seceding minister.

John Reid, *Brownfield*, Glasgow, 1839

Uniformly acted with the Evangelical side. Maintained the principles of non-intrusion and spiritual independence. In 1840, subscribed the declaration against Lord Aberdeen's bill; and in the Assembly of 1842, voted for the Claim of Rights. Latterly joined the Forty; and since the disruption, has obtained a presentation to the benefice of one of the seceding ministers.

J. Seaton Reid D.D., Professor of Church History in University (appointed), 1841

A minister of the Synod of Ulster, and making a full profession of all the principles maintained by that highly Evangelical body.

John Underwood, *Greenhead*, 1842

Was reckoned as belonging to the Evangelical side; but becoming a member of Presbytery when matters were hurrying to a crisis, either did not attend church courts, or at least usually avoided the vote. Since the disruption, has obtained a presentation to Kirkcudbright.

Vacant Parishes,

St Mark's, Glasgow.
St Luke's, do.
Camlachie, do.
Bridgegate, do.
Springburn, do.
Kirkfield, do.
Strathbungo, Govan.

GENERAL RESULT OVER SYNOD OF GLASGOW AND AYR.

FREE CHURCH.

Presbytery of Ayr, ministers seceding,		11
„ Irvine, „		9
„ Paisley, „		10
„ Greenock, „		12
„ Hamilton, „		8
„ Lanark, „		3
„ Dumbarton, „		5
„ Glasgow, „		31
Total of Free Church ministers in Synod,		89

The above total comprises—

1. Ministers of endowed parishes,	39	
2. „ of unendowed do.	50	
		89

RESIDUARY ESTABLISHMENT.

	Class 1st.	Class 2d.
Presbytery of Ayr, ministers adhering,	15	11
„ Irvine, „	8	3
„ Paisley, „	4	8
„ Greenock, „	2	2
„ Hamilton, „	4	12
„ Lanark, „	8	4
„ Dumbarton, „	12	6
„ Glasgow, „	12	15
Total of each Class,	65	61
		65
Total of adhering ministers,		126

The above total comprises—

1. Ministers of endowed parishes, Class 1,	58		
„ „ Class 2,	40		
		98	
2. Ministers of unendowed parishes, Class 1,	7		
„ „ Class 2,	21		
		28	
			126

Vacant Parishes.

Presbytery of Irvine,	3
„ Paisley,	1
„ Greenock,	1
„ Hamilton.	4
„ Glasgow,	7
	16

Synod of Argyle.

XXX.—PRESBYTERY OF INVERARY.

1. FREE CHURCH.

None.

2. RESIDUARY ESTABLISHMENT.

Class First.

Dugald Campbell, Kilm-Glassary, 1830

Archibald F. Stewart, Craignish, 1832

Donald MacCalman, Kilmartin, 1836

Class Second.

D. M'Lachlan, North Knapdale, 1827

Formerly, when in Caithness-shire, a high professor of Evangelical principles, and uniformly and strenuously supported the party. After his entry upon his present charge, subscribed a non-intrusion petition, and made other movements in the same cause. Latterly has lapsed into Moderatism.

Colin Smith, Inverary, 1828

A constant and uniform supporter of the Evangelical side. Professed the principles of non-intrusion and spiritual independence, and held repeated public meetings in their behalf. In the Assembly of 1834, supported the veto; in 1840, subscribed the declaration against Lord Aberdeen's bill; and, in the Assembly of 1841, voted for the deposition of the Strathbogie recusants and the Duke of Argyle's bill. Was a member of Convocation, but did not adhere to either series of the resolutions.

Duncan Campbell, Inverary, 1829

Has of more recent years generally voted with the Evangelical side, but was never reckoned a very strenuous supporter of their cause. In the Assembly of 1838, he supported the independence resolutions; in 1840, subscribed the declaration against Lord Aberdeen's bill; while, in the Assembly of 1841, he opposed the anti-patronage resolutions, and did not vote for the Claim of Rights.

Vacant.

Lochgilphead.

South Knapdale. *P.*

XXXI.—PRESBYTERY OF DUNOON.

1. FREE CHURCH.

Mackintosh Mackay, LL.D., Dunoon and Kilmun, 1825

Peter M'Bride, *New Parish*, Rothsay, 1825

Robert Craig, Rothsay, 1829
Joseph Stark, Kilfinan, 1832
Alexander M'Bride, *North Bute*, 1835
Duncan M'Lean, Kilmodan, 1836

2. RESIDUARY ESTABLISHMENT.

Class First.

James Ferguson, Strachur, 1820
John Buchanan, Kingarth 1827
A. M'Tavish, Inverchaolain, 1829

Class Second.

J. Macdougall, Lochgoilhead and Kilmorich, 1822

A constant and zealous supporter of the Evangelical side—maintaining the principles of non-intrusion and spiritual independence. In the Assembly of 1838, voted for the independence resolutions; and, in that of 1842, for the Claim of Rights. Was a member of Convocation, but did not adhere to either series of resolutions.

XXXII.—PRESBYTERY OF KINTYRE.

1. FREE CHURCH.

Angus M'Millan, Kilmory (since deceased), 1822
Hector M'Neil, assistant and successor, 2d Charge, Campbelton, 1835
Duncan M'Nab, 1st do. do. 1839

2. RESIDUARY ESTABLISHMENT.

Class First.

Donald M'Donald, Killearn, 1797
Allan M'Naughton, D.D., Kilbride, 1818
John Macfarlane, Saddell and Skipness, 1822

Class Second.

Daniel Kelly, 2d Charge, Campbelton, 1816

From the outset uniformly and steadily supported the Evangelical side. Voted with the late Dr Andrew Thomson, of St George's, Edinburgh, on the orders in Council regarding prayers for Queen Caroline. In the Assemblies of 1833 and 1834, supported the veto and the chapel acts. Was, in 1836, suspended *sine die*

John M'Arthur, Kilcalmonell, 1820

Held strongly the principles of non-intrusion and spiritual independence, and was very forward and energetic in their advocacy, as leader of his presbytery on the Evangelical side. In the Assembly of 1834, supported the veto act and the chapel act; in that of 1838, the independence resolutions; and, in that of 1841, the deposition of the Strathbogie recusants and the Duke of Argyle's bill. Since the disruption has become minister of North Bute, a *quoad sacra* parish, erected by a seceding minister.

James Curdie, Gigha, 1825

Held the principles of non-intrusion and spiritual independence, and uniformly acted with the Evangelical side. In the Assemblies of 1832 and 1833, supported the overtures on calls; and, in that of 1835, voted for the veto act, the chapel act, and against the settlement of the presentee to Auchterarder. In 1840, subscribed the declaration against Lord Aberdeen's bill, and continued to the last to act with his party.

Colin Fisher Campbell, Southend, 1843

Professed the principles of non-intrusion and spiritual independence, and adhered to the first series of the Convocation resolutions. *After the disruption*, he addressed his congregation from the pulpit on the subject, and intimated that he would take advantage of the few days left him by the General Assembly to make up his mind as to his future course. The impression produced by this address was, that he fully intended to withdraw from the Establishment,—so much so that one of the heritors stood up and implored him, before the whole congregation, *to delay his secession* till after the communion.

Vacant.

Brodick, Arran.

XXXIII.—PRESBYTERY OF ISLA AND JURA.

1. FREE CHURCH.

Alexander Cameron, Kilchoman, 1819

James Pearson, Kilmeny, *P.* 1829

2. RESIDUARY ESTABLISHMENT.

Class First.

Archibald M'Tavish, Kildalton, 1812

Alexander Kennedy, Jura and Colonsay, 1816

Alexander M'Nab, Oa, *P.* 1826

Class Second.

Colin Hunter, Portnahaven, *P.* 1824

A keen and steady supporter of the Evangelical side, belonging to the extreme section. In the Assembly of 1838, supported the independence resolutions; and in 1840, subscribed the declaration against Lord Aberdeen's bill. In the Assembly of 1841, voted for the deposition of the Strathbogie recusants and the Duke of Argyle's bill; and, in that of 1842, for the anti-patronage resolutions and the Claim of Rights. Was a member of Convocation, and adhered to both series of resolutions. At the disruption joined the Free Church, and subscribed the deed of demission, and, after all this, *coolly returned to the Establishment.* Has since secured a presentation to the parish of Kilninver.

Vacant.

Killarow.

XXXIV.—PRESBYTERY OF LORN.

1. FREE CHURCH.

Hugh Fraser, Ardchattan, 1807
William Fraser, Kilchrennan, 1827
Finlay M'Pherson, Kilbrandon, 1833
Duncan M'Lean, Glenorchy, 1835
Archibald Bannatyne, *Oban*, 1843

2. RESIDUARY ESTABLISHMENT.

Class First.

Donald M'Naughton, Duror, *P.* 1814
Dugald Neil Campbell, Kilmore, 1829
Gregor M'Gregor, Lismore, 1836

Vacant.

Kilninver.
Muckairn. *P.*

XXXV.—PRESBYTERY OF MULL.

1. FREE CHURCH.

Donald M'Vean, Iona, *P.* 1835

2. RESIDUARY ESTABLISHMENT.

Class First.

D. M'Arthur, D.D., Kilninian, 1810
Neil M'Lean, Tiree, 1811
Donald Campbell, Kilfinichen, 1814
John M'Leod, Morven, 1824
Neil M'Lean, Ulva, *P.* 1828
D. Stewart, Kinlochspelvie, *P.* 1828
Alexander Mackenzie, Strontian, *P.* 1829
Duncan Clerk, Torosay, 1829
James Dewar, Salen, *P.* 1836
Donald Stewart, Tobermory, *P.* 1838

Class Second.

Archibald Clerk, Ardnamurchan, 1838

Professed the principles of non-intrusion and spiritual independence, and generally supported the Evangelical side.

Vacant.

Aucharacle. *P.*

GENERAL RESULT OVER SYNOD OF ARGYLE.

FREE CHURCH.

Presbytery of Inverary, ministers seceding,			0
„	Dunoon,	„	6
„	Kintyre,	„	3
„	Isla and Jura,	„	2
„	Lorn,	„	5
„	Mull,	„	1
Total of Free Church ministers in Synod,			17

The above total comprises—

1. Ministers of endowed parishes,		14
2. „	of unendowed do.	3
		17

RESIDUARY ESTABLISHMENT.

		Class 1st.	Class 2d.
Presbytery of Inverary, ministers adhering,		3	3
„	Dunoon, „	3	1
„	Kintyre, „	3	4
„	Isla and Jura, „	3	1
„	Lorn, „	3	0
„	Mull, „	10	1
	Total of each Class,	25	10
			25
Total of adhering ministers,			35

All ministers of endowed parishes.

Parishes Vacant.

Presbytery of Inverary,		2
„	Kintyre,	1
„	Isla and Jura,	1
„	Lorn,	2
„	Mull,	1
	Total,	7

Synod of Perth and Stirling.

XXXVI.—PRESBYTERY OF DUNKELD.

1. FREE CHURCH.

Michael Stirling, Cargill,	1808
John Waddell, *Burrellton*,	1825
George Millar, Clunie,	1836
William Grant, *Tenandry*,	1836

Francis Gillies, Rattray, 1837
Andrew Kessen, Lethendy and Kinloch, 1838
John Mackenzie, Dunkeld and Dowally, 1839

2. RESIDUARY ESTABLISHMENT.

Class First.

H. Henderson, Kinclaven, 1823
Thomas Nelson, Auchtergaven, 1831

Class Second.

Peter Drummond, Kirkmichael, 1819

A keen and violent partizan of the Evangelical side, holding anti-patronage views, and belonging to the most extreme section. Was always very fierce against Moderatism, and complained of those who received Moderate ministers into their pulpits at communion occasions. In the Assembly of 1833, supported the overtures on calls, the admission of the chapel ministers, and the anti-patronage resolutions. In 1838, concurred with the majority of the Presbytery in proceeding with the ordination of Mr Kessen in the face of the Court of Session's interdict. Presided at the ordination, and preached a very strong sermon on the occasion; afterwards was rebuked, with the other members of the majority, at the bar of the Court of Session. In 1840, subscribed the declaration against Lord Aberdeen's bill. Was a member of Convocation, but adhered to neither series of the resolutions, they not being extreme enough to meet his views.

Robert Allan, Little Dunkeld, 1824

A keen and forward supporter of the Evangelical side, professing anti-patronage sentiments. In 1838, concurred in the ordination of Mr Kessen, and was rebuked at the bar of the Court of Session. In 1840, subscribed the declaration against Lord Aberdeen's bill. In the Assembly of 1841, voted for the deposition of the Strathbogie recusants, and the Duke of Argyle's bill. Was a member of convocation, and adhered to the first series of the resolutions.

Duncan Campbell, Moulin, 1832

Generally acted with the Evangelical side. Professed the principles of non-intrusion and spiritual independence, but was never very forward in their behalf. In 1838, took part in the ordination of Mr Kessen, and was rebuked at the bar of the Civil Court.

Alexander Wilson, Caputh, 1835

Professed the principles of non-intrusion and spiritual independence, and uniformly and zealously supported the Evangelical side. In 1838, concurred in the ordination of Mr Kessen, and was rebuked at the bar of the Civil Court. Was a member of Convocation, and adhered to the first series of resolutions, and afterwards gave various public indications of an intention to withdraw from the Establishment.

Vacant.

Blair-Athol.

XXXVII.—PRESBYTERY OF WEEM.

1. FREE CHURCH.

Alexander Stewart, Killin, 1839
Alexander Mackinnon, *Strathfillan*, 1840

2. RESIDUARY ESTABLISHMENT.

Class First.

David Duff, D.D., Kenmore, 1806
Alexander Campbell, Weem, 1820
Alexander R. Irvine, Fortingall, 1830
Duncan Dewar, Dull, 1839
Samuel Cameron, Logierait, 1840
James Armstrong, Foss. 1842

Class Second.

John Macdonald, Rannoch, 1830

A keen and uniform supporter of the Evangelical side. Maintained the principles of non-intrusion and spiritual independence, and was forward in their advocacy. Last year moved, in presbytery, the rejection of the presentee to Glenlyon under the veto act.

Vacant.

Glenlyon.

XXXVIII.—PRESBYTERY OF PERTH.

1. FREE CHURCH.

W. A. Thomson, D.D., Middle Church Perth, 1801
James Grierson, Errol, 1819
James M'Lagan, Kinfauns, 1821
James Drummond, Forgandenny, 1828
John W. Thomson, Moneydie, 1828
Andrew Gray, West Church, Perth, 1832
C. C. Stewart, Aberdalgie, 1832
William Mather, *Stanley*, 1832
Alexander Cumming, Dunbarney, 1834
Andrew Bonar, assistant and successor, Collace, 1838
Charles Stewart, *St Stephen's*, Perth, 1838
John Milne, *St Leonard's*, do. 1839
John Walker *Kinnoul Street*, do. 1842

2. RESIDUARY ESTABLISHMENT.

Class First.

John Rogers, Collace, 1800
John Findlay, D.D,, St Paul's, Perth, 1803
James Esdaile, D.D., East Kirk, do. 1805
William Liston, Redgorton, 1812
James Traquair, Rhynd, 1814
R. J. Robertson, Forteviot, 1815
John Edward Touch, Kinnoull, 1817

David Black, Kilspindie, 1818

Thomas Buchanan, Methven, 1832

Class Second.

David Duncan, Abernethy, 1809

A constant and steady supporter of the Evangelical side. Professed the principles of non-intrusion and spiritual independence, and likewise held anti-patronage sentiments. In the Assembly of 1834, supported the veto; and in 1840, subscribed the declaration against Lord Aberdeen's bill. Afterwards voted for the suspension of the Strathbogie ministers, and attended the great West Church Meeting in August 1841. Latterly professed himself one of the Forty.

Alexander Burt, Arngask, 1827

Professed anti-patronage sentiments, and long a steady supporter of the measures of the Evangelical side. In the Assembly of 1832, supported the overtures on calls; and in that of 1841, voted for the deposition of the Strathbogie recusants. Latterly, his zeal and forwardness flagged a good deal.

James Noble, St Madoes, 1828

A warm, zealous, and decided advocate of the Evangelical cause, and a sufferer by interdicts and otherwise at the hands of his heritors, in consequence of his activity in promoting non-intrusion meetings, &c. In the Assembly of 1833, supported the overtures on calls, and the admission of the chapel ministers; and in that of 1838, voted for the independence resolutions. In 1840, subscribed the declaration against Lord Aberdeen's bill and the solemn Engagement. Attended the great West Church Meeting in August 1841; and in the Assembly of 1842, supported the anti-patronage resolutions and the Claim of Rights. Was a member of Convocation, and adhered to *both series of the resolutions*. Was present at the meeting of members of Convocation preliminary to the Assembly of 1843, when the disruption was finally resolved on.

James Craik, Scone, 1832

Generally acted with the Evangelical side, but cautiously. Supported the veto, and, in the Assembly of 1841, voted for the popular election of the eldership. Since the disruption, has been presented to St George's, Glasgow, vacated by a seceding minister.

Weir Tulloch, Tibbermore, 1833

An editor of the *Perthshire Advertiser* during the ferment of the Reform Bill. A vehement advocate of popular principles. In the Assembly of 1841, voted for the anti-patronage resolutions and the deposition of the Strathbogie recusants. Took part in a great non-intrusion meeting held at Perth in October 1841, presided over by the Marquis of Breadalbane, and moved the third resolution, that if the principles against which the Church was contending were established, they would "be subversive of the government appointed by the Lord Jesus in his Church," &c.; and that "the administration of the affairs of the Church, on such a footing, could not be conducted or submitted to by the office-bearers holding the principles set forth in the preceding resolution." This resolution he supported in a very strong speech, in which he declared, amongst other things, "that the Church had not submitted, and, without being guilty of a great sin, never could submit, to the encroachments of the civil courts;" that "exclusive jurisdiction in things spiritual is a privilege which the office-bearers are bound to defend at all hazards and in de-

fiance of all difficulties;" and, amid great applause, called upon all true sons of the Church to rally round her, "if they would not see the blightening influence of Moderatism and violent settlements again overspreading the land—if they would not transmit as a legacy to their children a church which might insult their holiest feelings and disregard their best interests, and when again, as formerly, they might be fed with husks of Christianized heathenism, instead of the pure bread of life—if, in a word, they would not prove base traitors to the King of kings and the Lord of lords." &c. Likewise presided at a meeting in his own parish in February last, for explaining the principles and forwarding the object of the Convocation.

Patrick J. Macfarlane, M.D., Dron, 1836

A professed friend of the Evangelical cause and of the spiritual independence of the Church, but never took a prominent part in public matters.

William Ritchie, St Martin's, 1838

Maintained anti-patronage sentiments, and was chosen by the people in 1838 to be minister of the parish as an avowed supporter of popular principles. Since the disruption, has been preferred to the parish of Longforgan, vacated by Mr Walker, whose principles throughout the controversy were never so extreme as his own.

John Struthers, Rhynd, 1841

Signed the "memorial" addressed by the divinity students of Edinburgh to the General Assembly in 1840, expressing admiration and gratitude to Almighty God for the resolute stand made by the Church against the aggressions of the secular power, and vindicating the principle of non-intrusion.

XXXIX.—PRESBYTERY OF AUCHTERARDER.

1. FREE CHURCH.

Peter Brydie, Fossaway, 1816
James Thomson, Muckart, 1832
John Ferguson, Monivaird, 1835
John Reid Omond, Monzie, 1836
Finlay Macalister, *West Church*, Crieff, 1839
Samuel Grant, *Ardoch*, 1840
Andrew Noble, *Blairingone*, 1841
James Carment, Comrie, 1841

2. RESIDUARY ESTABLISHMENT.

Class First.

John Clark, Blackford, 1815
William Laing, Crieff, 1816
Alexander Maxton, Foulis Wester, 1817
James Russell, D.D., Dunning, 1818
William Stoddart, Madderty, 1830
Alexander Hill Gray, Trinity-Gask, 1836
R. Stevenson, assistant and successor, Crieff, 1840

Class Second.

Thomas Young, Gask, 1813

From the outset of his incumbency, a steady supporter of the Evangelical side. In the Assembly of 1838, voted for the independence resolutions; and in 1840, subscribed the declaration against Lord Aberdeen's bill. Concurred in all the proceedings by his Presbytery which led to the celebrated Auchterarder case, and in their refusals, at the successive stages of the proceedings, to take the presentee on trials, as required by the civil courts, and, on one of the latest occasions of the kind, moved the resolution to that effect. Concurred also in sending up anti-patronage overtures to the General Assembly.

James Walker, Muthil, 1826

A loud and flaming professor of Evangelical principles, holding anti-patronage sentiments, and belonging to the extremest section. In the Assembly of 1832, supported the overtures on calls; and in that of 1835, the chapel act and the veto act. In 1840, subscribed the declaration against Lord Aberdeen's bill, and the solemn Engagement. Not only concurred in all the proceedings of his Presbytery during the dependence of the Auchterarder case, but invariably attempted to lead on the subject, and constantly urged the most decided measures. Frequently held meetings in his own parish during the progress of the controversy, and assisted at many others in different parts of the country. Was a member of Convocation, and adhered to *both series of resolutions*. Turned round shortly before the disruption, and opposed his former friends in the Presbytery.

James Cunningham, Glendevon, 1839

Uniformly supported the Evangelical side, and concurred with the majority of his Presbytery in all their proceedings relative to the Auchterarder case. Held public meetings in his parish during the progress of the controversy. In 1840, subscribed the declaration against Lord Aberdeen's bill. Concurred likewise in sending up anti-patronage overtures to the General Assembly.

Parish Vacant.

Auchterarder.

XL.—PRESBYTERY OF STIRLING.

1. FREE CHURCH.

John Dempster, Denny, 1800
Christopher Greig, St Ninians, 1800
George Cupples, Second Charge, Stirling, 1812
Alexander Beith, First do. do. 1822
William Mackray, *Spittal Square*, do. 1824
Alexander Leitch, Third Charge, do. 1825
John Bonar, Larbert and Dunipace, 1826
John Wright, Alloa East, 1830
John Harper, *Bannockburn*, 1839
Ebenezer Johnstone, *Plean*, 1839

2. RESIDUARY ESTABLISHMENT.

Class First.

John Caw, Bothkennar, 1796

Andrew Mylne, D.D., Dollar, 1816

Class Second.

Peter Brotherston, Alloa and Tillibody West, 1808

An ardent and steady supporter of the Evangelical side, holding anti-patronage sentiments, and belonging to the extreme section. In the Assembly of 1835, supported the veto act, the chapel act, and the anti-patronage resolutions. In 1840, subscribed the solemn Engagement. Was a member of Convocation, and adhered to *both series of the resolutions.* Continued to maintain his constancy until a little before the disruption, when he made the discovery from prophecy that the "Two Witnesses" of the Apocalypse were to be slain in the Establishment, and remained in, it is to be presumed, for the purpose of being slain.

Peter Balfour, Clackmannan, 1828

A keen advocate of the principles of non-intrusion and spiritual independence, and a steady supporter of the Evangelical side. In the Assembly of 1841, voted for the deposition of the Strathbogie recusants, the Duke of Argyle's bill, and the popular election of the eldership, Was a member of Convocation, and adhered to the first series of resolutions, but opposed the second, and never afterwards co-operated with his former party.

Andrew Brown, Alva, 1835

A very steady and zealous supporter of the Evangelical side. In the Assembly of 1842, supported the anti-patronage resolutions, and the Claim of Rights. Just before the Convocation, encountered a very severe accident, which laid him aside from duty for several months, and prevented him from attending; but, after his recovery in March 1843, he invited Mr Bonar, now the Free Church minister of Larbert, to address his people on the subject, and otherwise acted cordially with his party.

Colin M'Culloch, *Hags*, Denny, 1841

A very high and ardent professor of non-intrusion and spiritual independence, and a thorough-going supporter of the Evangelical side up to the era of the Convocation. Since the disruption has obtained the presentation to Denny, vacated by that venerable and faithful man of God, Mr Dempster.

Vacant Parishes.

Airth,

Sauchie

Gargunnock,

The last of these parishes is vacant by the demise of the Rev. Mr Lawrie, very shortly before the disruption. He was a steady and faithful professor of Evangelism, and would have rejoiced to cast in his lot with the Free Church.

XLI.—PRESBYTERY OF DUNBLANE.

1. FREE CHURCH.

Henry Anderson, Tillicoultry, 1808

William Anderson, Kippen, 1811
Peter Robertson (retired from the ministry), Callander, 1813
Thomas Hislop, *Deanston* 1816
Peter M'Laren, Lecropt, 1821
James Duncan, *Kincardine East*, 1826
William Mackenzie, Dunblane, 1829
William Watt, *Bucklyvie*, 1837
David Black, *Gartmore*, 1839

2. RESIDUARY ESTABLISHMENT.

Class First.

Alexander Gray, D.D., Kincardine, 1813
R. C. Graham, Aberfoyle, 1826

Class Second.

William Robertson Logie, 1831

Professed the principles of non-intrusion and spiritual independence, and uniformly supported the Evangelical side. In the Assembly of 1835, voted for the veto act, and the chapel act. Was a member of Convocation, but did not adhere to either series of resolutions.

A. M. M'Gregor, Balquhidder, 1832

Professed the principles of non-intrusion and spiritual independence, and uniformly acted with the Evangelical side.

Walter Nicoll, *Norriston*, 1833

Professed the principles of non-intrusion and spiritual independence, and uniformly supported the Evangelical side.

G. Hope, Monilaws, Tulliallan, 1836

A keen and zealous supporter of the Evangelical side in all their measures, belonging to the extreme section, professing anti-patronage principles, and the leader of his Presbytery. In the Assembly of 1842, voted for the anti-patronage resolutions, and the Claim of Rights. Was a member of Convocation, and adhered to the first series of resolutions. In April 1843, was elected by the Evangelical majority moderator of the Synod of Perth and Stirling, and in this capacity was served with an interdict from the civil courts forbidding the Synod to proceed to business so long as the *quoad sacra* members were allowed to retain their seats. He immediately dissolved the Synod and quitted the chair, as being under civil coercion, which impeded all conscientious deliberation. Gave repeated public indications of an intention to join the Free Church, but as often drew back, and has latterly become one of the most active and useful of the Residuaries.

Gordon Mitchell, Kilmadock, 1838

Professed the principles of non-intrusion and spiritual independence, and uniformly acted with the Evangelical side. In 1840, subscribed the declaration against Lord Aberdeen's bill. Was a member of Convocation, but did not adhere to either series of the resolutions.

Parish Vacant.

Port of Menteith.

GENERAL RESULT OVER SYNOD OF PERTH AND STIRLING.

FREE CHURCH.

Presbytery of Dunkeld, ministers seceding,			7
„	Weem,	„	2
„	Perth,	„	13
„	Auchterarder	„	8
„	Stirling,	„	10
„	Dunblane,	„	9
Total of Free Church ministers in Synod,			49

The above total comprises—		
1. Ministers of endowed parishes,		32
2. „ of unendowed do.		17
		49

RESIDUARY ESTABLISHMENT.

			Class 1st.	Class 2d.	
Presbytery of Dunkeld, ministers adhering,			2	4	
„	Weem,	„	6	1	
„	Perth,	„	9	8	
„	Auchterarder,	„	7	3	
„	Stirling,	„	2	4	
„	Dunblane,	„	2	5	
	Total of each Class,		28	25	
				28	
Total of adhering ministers,				53	

The above total comprises—		
1. Ministers of endowed parishes, Class 1,	28	
„ „ Class 2,	23	
		51
2. Ministers of unendowed parishes, Class 2,		2
		53

Vacant Parishes.

Presbytery of Dunkeld,	1	
„ Weem,	1	
„ Auchterarder,	1	
„ Stirling,	3	
„ Dunblane,	1	
	7	

Synod of Fife.

XLII.—PRESBYTERY OF DUNFERMLINE.

1. FREE CHURCH.

John Balfour, Second Charge, Culross, 1816
James Thornton, *Milnathort*, 1816
Thomas Doig, Torryburn, 1819
William Gilston, Carnock, 1827
William Wallace Duncan, Cleish, 1836
Andrew Sutherland, *St Andrew's*, Dunfermline, 1839
Charles Marshall, *North Church*, do. 1841

2. RESIDUARY ESTABLISHMENT.

Class First.

Andrew Robertson, Inverkeithing, 1792 1845
William Forfar, Saline, 1793
James Fergusson, Beath, 1815
John Gilchrist, Orwell, 1842

Class Second.

William Dalziel, *St Canmore*, Dunfermline, 1815

Belonged originally to the Synod of Old Light Burghers, which was united to the Establishment some years ago. Held anti-patronage principles, and thought that the Evangelical party in the Church did not by any means go far enough in maintaining these principles. In 1840, subscribed the declaration against Lord Aberdeen's bill; but as the controversy assumed a more serious aspect, drew gradually off from the Evangelical side, until at length he ended by supporting their opponents. Since the disruption, has obtained a presentation to Thurso, from an anti-patronage patron, Sir George Sinclair.

Peter Chalmers, First Charge, Dunfermline, 1817

A steady supporter of the Evangelical side. Professed the principles of non-intrusion and spiritual independence. In the Assembly of 1833, supported the admission of the chapel ministers and the overtures on calls. In 1840, subscribed the declaration against Lord Aberdeen's bill. Was a member of Convocation, and adhered to the first series of resolutions. Long wavered what course to take, but at length, some days after the disruption, applied to the Free Assembly, and was admitted into the Free Church. Thereafter preached and intimated the communion to that portion of his flock who had quitted the Establishment along with him. Attended the first diet, but not the second, of the first meeting of the Free Presbytery of Dunfermline, declining, however, when called upon, to pray. At the first meeting thereafter of the Residuary Presbytery, attended personally, and craved re-admission to his charge in the Establishment, which was graciously accorded to his supplications.

Andrew Bethune Duncan, First Charge, Culross, 1824

A very decided and steady supporter of the Evangelical side. Held

strongly the principles of non-intrusion and spiritual independence. In the Assembly of 1834, supported the veto act and the chapel act; in that of 1838, the independence resolutions; and in that of 1842, the anti-patronage resolutions and the Claim of Rights. Was a member of Convocation, but did not adhere to either series of the resolutions.

Hugh Ralph, LL.D., Aberdour, 1824

A recent importation from Liverpool. Assumed a very high spiritual and evangelistic tone in the Presbytery, enlarging much upon prayer, &c.; and while voting on every question with the Moderates, professed to entertain, after a fashion, the principles of non-intrusion and spiritual independence. On the occasion of electing presbyterial representatives for the Assembly of 1842, maintained that *no man could pray* who did not adhere to the usual rotation system; and on the similar occasion in 1843, voted that it should be departed from. The immense body of his parishioners are zealous Free Churchmen.

Alexander Watt, Dalgety, 1828

Professed the principles of non-intrusion and spiritual independence, but avowed himself a warm admirer of patronage. In the Assembly of 1832, supported the overtures on calls, and generally acted with the Evangelical side. During the controversy, withdrew to the Continent, on the score of ill health, where he remained upwards of a year, having but little communication with his parish, or with the presbytery. In the course of his rambles, reached as far as Rome, and had his name called out in English during the Carnival; was at length summoned home by the Presbytery; and after his return, sided warmly with the Moderates, declaring that, during his residence abroad, he had enjoyed far better opportunities of studying the controversy than his brethren at home.

John Tod Brown, Second Charge, Dunfermline, 1837

Maintained the principles of non-intrusion and spiritual independence and, as he forcibly and elegantly expressed it in the Assembly of 1841, was anti-patronage to "the very extreme of antagonism and antipathy." In 1840, subscribed the solemn Engagement; but by the Assembly of 1841, had begun to draw off, having, in the Assembly of that year, while he supported the anti-patronage resolutions, opposed the deposition of the Strathbogie recusants. Subsequently he has uniformly and zealously opposed the Evangelical side.

John Tannoch, Kinross, 1837

Professed the principles of non-intrusion and spiritual independence. In 1840, subscribed the declaration against Lord Aberdeen's bill; and in the Assembly of 1841, voted for the deposition of the Strathbogie recusants, and the Duke of Argyle's bill. Uniformly supported the Evangelical side, until his translation to Kinross; since which, he has acted with the Moderates.

XLIII.—PRESBYTERY OF KIRKALDY.

1. FREE CHURCH.

Hugh Laird, D.D., Portmoak, 1801

James Severight, Markinch, 1815

John Thomson, Dysart, 1820

Robert Macindoe, *East Port Church*, Kirkaldy, 1831
Alexander O. Laird, Abbotshall, 1833
David Couper, Burntisland, 1834
John Alexander, Kirkaldy, 1836
Charles Jameson, *Pathhead*, 1840
John Isdale, *Inverteil*, 1843

2. RESIDUARY ESTABLISHMENT.

Class First.

Andrew Murray, D.D., Auchterderran, 1783
David Guild, Auchtertool, 1800
George Brewster, Scoonie, 1813
John M'Lachlan, Wemyss, 1813
J. M. Cunninghame, Kinglassie, 1815
James Nicoll, Leslie, 1825
David Bell, Kennoway, 1831
John L. Adamson, *Thornton*, 1838

Class Second.

James Greig, Ballingray, 1807

Throughout his long incumbency a constant and earnest supporter of the Evangelical cause. Maintained the principles of non-intrusion and spiritual independence; and, in 1840, subscribed the declaration against Lord Aberdeen's bill. Was a member of Convocation, and adhered to *both series of the Convocation's resolutions.*

David Murray, Dysart, 1813

A uniform supporter of the Evangelical cause. Maintained the principles of non-intrusion and spiritual independence, and held anti-patronage views. In 1840, subscribed the declaration against Lord Aberdeen's bill.

Fergus Jardine, Kinghorn, 1830

Originally a very steady and forward adherent of the Evangelical side. Professed the principles of non-intrusion and spiritual independence. In the Assembly of 1832, supported the overtures on calls. In 1840, subscribed the declaration against Lord Aberdeen's bill; and, in the Assembly of 1841, voted for the deposition of the Strathbogie recusants. Afterwards drew off, and latterly acted uniformly with the Moderates.

John M'Ewen, *Milton*, 1839

Held anti-patronage sentiments, and steadily voted with the Evangelical side until the last. Was a member of Convocation, but did not adhere to either series of the resolutions.

Vacant.

Methel.

XLIV.—PRESBYTERY OF CUPAR.

1. FREE CHURCH.

Andrew Melville, Logie, 1803

John Macfarlane, Collessie, 1823
Adams Cairns, Cupar, 1828
Angus M'Gillivray, Dairsie, 1828
James Brodie, Monimail, 1829
John Duncan, assistant and successor, Ceres, 1836
John Murray, Dunbog, 1837
George Smeaton, Falkland, 1839
James W. Taylor, Flisk, 1839

2. RESIDUARY ESTABLISHMENT.

Class First.

Joseph Crichton, Ceres, 1786
Alexander Kidd, D.D., Monzie, 1807
Alexander Lawson, Criech, 1815
Henry D. Cook, Kilmany, 1815
John Anderson, D.D., Newburgh, 1821
John Thomson, Balmerino, 1824
George Middleton, Strathmiglo, 1836
John Duncan, Abdie, 1839

Class Second.

Robert Johnstone, Auchtermuchty, 1829

Long a keen partizan of the Evangelical side, and a flaming professor of the principles of non-intrusion and spiritual independence, and until recently a leader in his Presbytery in struggling for them. In the Assembly of 1833, supported the admission of the chapel ministers, and the overtures on calls. Was among the earliest to begin to draw off when the controversy began to assume a serious aspect, and latterly in most essential matters opposed himself keenly to his former friends. After the disruption received a presentation to Dunblane, which he accepted, but afterwards withdrew his acceptance, on the ground that his voice was too weak for the church, &c. Immediately afterwards, was brought forward as a candidate for St Mary's, Edinburgh, was severely dealt with in the discussion which followed in the Town Council of Edinburgh, and ultimately experienced a cutting and ignominious rejection at their hands.

William Elder, *St Mary's*, Cupar, 1836

Was originally of the Old Light Burgher Synod, and belonged to the most extreme section of the Evangelical side, considering Drs Candlish, Cunningham, &c., as but middlemen, who never went half far enough to satisfy *his* views. In 1840, he subscribed the declaration against Lord Aberdeen's bill, and the solemn Engagement. Was a member of Convocation, and adhered to *both series of the resolutions*. Since the disruption, has obtained a Crown presentation to the parish of Tealing, vacated by a seceding minister.

William Reid, Kettle, 1838

Made a high profession of the principles of non-intrusion and spiritual independence, and uniformly and zealously supported the Evangelical side, up to his settlement in Kettle; but since then has acted with the Moderates. In the Assembly of 1838, voted for the independence resolutions; and in 1840, subscribed the solemn Engagement.

James Anderson, Cults, 1839

A keen supporter of the Evangelical cause. Maintained the principles of non-intrusion and spiritual independence. In 1840, subscribed the declaration against Lord Aberdeen's bill. Was a member of Convocation, and adhered *to both series of the resolutions*. In the end of March 1843, formally withdrew his adherence by letter, and went over to the Moderates.

James Cochrane, Cupar, 1842

While a preacher, and Secretary to the Church Extension Committee, &c., made a very high profession of the principle of spiritual independence, but never pretended to stand so much upon non-intrusion. Since his settlement in Cupar, has acted with the Moderates.

XLV.—PRESBYTERY OF ST ANDREWS.

1. FREE CHURCH.

Robert Brown, Largo, 1821

Ralph Robb, *Strathkinnes*, 1827

William Nicolson, Ferry-Port-on-Craig, 1828

Charles Nairn, Forgan, 1836

William Ferrie, Easter Anstruther, 1839

2. RESIDUARY ESTABLISHMENT.

Class First.

James Macdonald, D.D., Kemback, 1781

James Hunter, D.D., Professor of Logic and Rhetoric in University, St Leonard's, 1795

George Buist, D.D., Professor of Ecclesiastical History in University, Second Charge, St Andrews, 1802

Robert Swan, Abercrombie, 1804

James Roger, Denino, 1805

Robert Haldane, D.D., Principal and Professor of Systematic Theology, St Mary's College, St Andrews, First Charge, St Andrews, 1807

George Wright, Kingsbarns, 1809

David Watson, Leuchars, 1809

George Dickson, Kilrenny, 1815

Anstruther Taylor, Carnbee, 1816

William Merson, Crail, 1828

Hew Scott, Anstruther Wester, 1832

George Milligan, Elie, 1832

Thomas T. Jackson, Professor of Biblical Criticism and Theology in University, 1836

Class Second.

William Ferrie, D.D., Professor of Civil History in University, Kilconquhar, 1814

Originally acted with the Moderates, and only of late years shewed any

leaning towards Evangelical principles; and any support he ever lent them has been fitful and uncertain. In the Assembly of 1841, he voted for the deposition of the Strathbogie recusants, and for the popular election of the eldership.

John Cooper, Pittenweem, 1833

A strenuous adherent of the Evangelical cause, and vehement from the pulpit and otherwise in his advocacy of the principles of non-intrusion and spiritual independence. In the Assembly of 1835, he supported the veto act and the chapel act, and opposed the settlement of the presentee to Auchterarder. He was a member of Convocation, but did not adhere to either series of the resolutions.

Andrew Brown, Cameron, 1838

Professed the principles of non-intrusion and spiritual independence, and generally supported the Evangelical side, but never very decided or zealous.

Vacant.

Newburn.

GENERAL RESULT OVER SYNOD OF FIFE,

FREE CHURCH.

Presbytery of Dunfermline, ministers seceding,			7
„ Kirkaldy,	„		9
„ Cupar,	„		9
„ St Andrews,	„		5
Total Free Church ministers in Synod,			30

The above total comprises—

1. Ministers of endowed parishes,	23	
2. Ministers of unendowed do.,	7	
		— 30

RESIDUARY ESTABLISHMENT.

	Class 1st.	Class 2d.	
Presbytery of Dunfermline, ministers adhering,	4	7	
„ Kirkaldy.	8	4	
„ Cupar,	8	5	
„ St Andrews,	14	3	
Total of each Class	34	19	
		34	
Total of adhering ministers,		53	

The above number comprises—

1. Ministers of endowed parishes, Professors, &c.,	Class 1,	33	
„ „	Class 2,	16	
		—	49
2. „ of unendowed parishes, Professors, &c.,	Class 1,	1	
„ „	Class 2,	3	
		—	4
			53

Vacant Parishes.

Presbytery of Kirkaldy,	1
,, St Andrews,	1
	2

Synod of Angus and Mearns.

XLVI.—PRESBYTERY OF MEIGLE.

1. FREE CHURCH.

David White, Airlie,	1833
Robert Macdonald, Blairgowrie,	1837

2. RESIDUARY ESTABLISHMENT.

Class First.

James Mitchell, D.D., Meigle,	1808
William Ramsay, Alyth,	1817
Patrick Barty, Ruthven,	1823
John Moon, Newtyle,	1825
Patrick J. Stevenson, Coupar-Angus,	1828
James Flowerdew, Essie,	1828
James Watt, Glenisla,	1828
James S. Barty, Bendochy,	1829
Francis Cannan, Lintrathen,	1831
James Haldane, Kingoldrum,	1836
J. M'Duff, Kettins,	1842

Class First.

None.

XLVII.—PRESBYTERY OF FORFAR.

1. FREE CHURCH.

William Clugston, Forfar,	1817
Donald Fergusson, Dunnichen,	1837
Daniel Cormick, *South Church*, Kirriemuir,	1839

2. RESIDUARY ESTABLISHMENT.

Class First.

John Buist, Tannadice,	1796
Robert Lunan, Kinnettles,	1807
John Crombie, D.D., Aberlemno,	1819
William Ogilvy, Cortachy,	1826
T. J. Crawford, Glammis,	1834

Class Second.

Thomas Easton, D.D., Kirriemuir,	1810

Long a professor of very high Evangelical and popular principles. Was a candidate for the Greek Professorship at Glasgow when the late Sir

Daniel K. Sandford was elected to the chair, and obtained his *Doctorship* from the Faculty *immediately* after his defeat. Was the author of a very singular and very vehement attack upon Dr Chalmers' astronomical discourses, when they were first rising into renown, in the shape of an anonymous pamphlet, of which the most remarkable feature is the number of pages he contrives to fill exclusively with making merry at the idea of a universe being comprised within an atom. In the Assembly of 1835, supported the veto act, the chapel act, and the anti-patronage resolutions, and opposed the settlement of the presentee to Auchterarder. In that of 1838, supported the independence resolutions. When affairs began to wear a serious aspect, published a letter, addressed to Sir R. Robert Peel, on the proper mode of settling the Church's difficulties; and when this failed of duly swaying the Premier's purpose, afterwards gradually drew off into the ranks of Moderatism. Since the disruption has been a most active and inveterate Residuary.

George Loudon, Inverarity, 1819

Long a decided and steady supporter of Evangelical principles. Never held anti-patronage sentiments, but made a high profession of the principles of non-intrusion and spiritual independence, and was active in their advocacy. In the Assembly of 1834, supported the veto; and in that of 1838, the independence resolutions. In 1840, subscribed the declaration against Lord Aberdeen's bill; and in the Assembly of 1842, supported the Claim of Rights. After the Convocation, strongly opposed his former friends.

James Y. Strachan, *St James'*, Forfar, 1833

An ultra-professor of ultra-liberal politics, and at one time a delegate to some anti-corn law or Chartist or other kindred convention, held in England. Professed to be opposed to patronage, and to be friendly to the other principles held by the Evangelical side.

Harry Stewart, Oathlaw, 1836

Professed the principles of non-intrusion and spiritual independence, and generally acted with the Evangelical side, but not very decided, and his support at all times of a wavering, eccentric desciption, never to be reckoned upon. Was a member of Convocation, and adhered to the first series of resolutions.

Vacant.

Rescobie.

XLVII.—PRESBYTERY OF DUNDEE.

1. FREE CHURCH.

James Miller, Monikie, 1803
Robert S. Walker, Longforgan, 1807
Robert Aitken, *Willison Church*, Dundee, 1811
Charles M'Alister, *Gaelic Church*, do., 1819
David Davidson (since dead), *Broughty Ferry*, 1827
David B. Mellis, Tealing, 1830
William Reid, *Chapelshade*, Dundee, 1830
William Stewart, *Lochee*, 1832

John Roxburgh, St John's, Dundee, 1834
Samuel Miller, Monifieth, 1836
George Lewis, St David's, Dundee, 1837
James Ewing, assistant and successor, *St Andrew's*, Dundee, 1837
John Baxter, *Hilltown*, Dundee, 1838
Patrick Leslie Miller, *Wallacetown*, Dundee, 1840
Alexander M'Pherson, *Dudhope*, 1841

2. RESIDUARY ESTABLISHMENT.

Class First.

Archibald M'Lachlan, St Mary's, Dundee, 1793
George Addison, D.D., Liff and Benvie, 1803
David Cannan, D.D., Mains and Strathmartine, 1803
Alexander M'Neil (many years in a Lunatic Asylum), *St Andrew's*, Dundee, 1806
Charles Adie, D.D., Greyfrairs, Dundee, 1814
George Winehouse, Auchterhouse, 1814
Thomas Irvine, Lundie and Fowlis, 1821
John Currie, Murroes, 1821
John Spence, Kinnaird, 1825
David Arnot, St Paul's, Dundee, 1836

Class Second.

James Thomson, St Clement's, Dundee, 1802

Throughout his long incumbency a steady active partizan of the Evangelical cause, belonging to the extreme section, and for very many years the leader of his party in the Presbytery. Throughout the recent controversy maintained a high and flaming profession of the great principles at issue, and by his votes and speeches in church courts, and his frequent appearances at public meetings, took a prominent share in their advocacy. In the Assemblies of 1833–4–5, he supported the veto act, and the chapel act, and in the latter year he likewise voted against the settlement of the presentee to Auchterarder. In the Assembly of 1836, he supported the anti-patronage resolutions; and, in 1840, subscribed the solemn Engagement. In the Assembly of 1841, he supported the deposition of the Strathbogie recusants, and the Duke of Argyle's bill; and, in that of 1842, he voted for the anti-patronage resolutions, and the Claim of Rights. He was a member of Convocation, and adhered to *both series of the resolutions*. Some months afterwards, suspicions began to be entertained respecting his adherence to his pledges, and in consequence almost his entire Session resigned, as he failed to satisfy them on the point. Thereafter, and so late as 1st April last, he published a letter in the *Dundee Warder*, in which, referring to the report that he had withdrawn his concurrence to the proceedings of Convocation, he felt it "proper to give it a direct negative," and declared that "he had not even in thought swerved from it to this moment." Since the disruption, he has been about the most active of all the Residuaries.

James Wilson, Abernyte, 1808

Throughout his incumbency a warm and zealous supporter of the Evangelical cause. Held strenuously the principles of non-intrusion and

spiritual independence; and, in 1840, subscribed the declaration against Lord Aberdeen's bill. Has of late years, through the pressure of years and infirmities, been laid aside from the performance of the active duties of the ministry.

John Adamson Honey, Inchture, 1836

A flaming professor of extreme popular and liberal principles. Uniformly supported the Evangelical side until the crisis was near at hand, when he began to differ with them on minute points, and to draw off from them. Was a member of Convocation, but adhered to neither series of the resolutions.

Parish Vacant.

St Peter's, Dundee,

By the sudden and universally lamented death of the Rev. Robert Murray M'Cheyne, whose praise is in all the churches, and than whom a warmer and more devoted friend of Evangelism, and of the Evangelical cause, could not well have been found. The Rev. Islay Burns, a Free Church minister, had been elected, but not ordained, to the vacancy before the disruption. His ordination was the first in connection with the Free Church.

XLIX.—PRESBYTERY OF ARBROATH.

1. FREE CHURCH.

John Kirk, Arbirlot, 1824
John Laird, Inverkeillor, 1835
James Lumsden, Barry, 1836
William Wilson, Carmylie, 1837
Thomas Dymock, *Carnoustie*, 1837
Thomas Wilson, *Friockheim*, 1837
David Crichton, *Inverbrothock*, 1838
Alexander Leslie, *Ladyloan*, Arbroath, 1842

2. RESIDUARY ESTABLISHMENT.

Class First.

George Walker, Kinnell, 1813
John Muir, St Vigeans, 1814
David Carruthers, Kirkden, 1824
George Arklay, Guthrie, 1841

Class Second.

David Traill, D.D., Panbride, 1794

Became a decided supporter of the Evangelical cause about the time of the famous Marnoch intrusion, and in consequence of that intrusion adopted anti-patronage sentiments. Thereafter, presided at an anti-patronage meeting in his parish, and was present at various public meetings in Dundee in behalf of the same cause.

Robert Barclay, Lunan, 1821

Always acted with the Evangelical side. Professed the principles of non-intrusion and spiritual independence, but was candid enough to declare

that he "*would not suffer for them.*" Was a member of Convocation, and adhered to the first series of resolutions. Repented by the next day of having done so, and wished the Clerk privately to withdraw his name; but, as this could not be done, lacked moral resolution to make a formal application to that effect. Did not, however, forget to apply for and pocket his expenses from the Convocation Fund.

William Stevenson, Arbroath, 1833

Always belonged to the Evangelical side, and made a high profession of their principles. Entertained the doctrines of non-intrusion and spiritual independence; but, in the earlier stages of the controversy, was laid aside from his parish and the duties of the ministry by protracted indisposition. Was restored when affairs had assumed a serious aspect, and cautiously kept aloof from taking a side with either party, expressing his satisfaction that he could, from a loop-hole, as it were, look forth upon the strife without being personally involved in it, just as if he lay under no responsibility to GOD in the matter. Was not a member of Convocation; but, most unexpectedly to all parties, a short time after the sittings had terminated, called a meeting of his congregation, and addressed them at considerable length on the state of the Church, giving them to understand that, should the disruption which appeared to be impending take place, and the Evangelical party quit the Establishment, he could not remain behind them in alliance with Moderatism, but expressing at the same time his fears whether the delicate state of his health would permit him to undertake the labour of forming a new congregation in connection with the Free Church, and suggesting his probable retirement into private life. After the disruption, addressed a letter to his people expressive of his high satisfaction with the Government bill.

George Weir, *Abbey*, Arbroath, 1839

Made a strong profession of the principles of non-intrusion and spiritual independence, and occasionally took a part in public meetings and other demonstrations in their behalf. In 1840, subscribed the declaration against Lord Aberdeen's bill; and in the Assembly of 1841, voted for the deposition of the Strathbogie recusants and the Duke of Argyle's bill. Since the disruption, has obtained a presentation to the parish of Humbie.

L.—PRESBYTERY OF BRECHIN.

1. FREE CHURCH.

Andrew Fergusson, Marytown, 1795
James Brewster, D.D., Craig, 1804
William Nixon, *St John's*, Montrose, 1832
James M'Cosh, First Charge, Brechin, 1835
Alexander L. R. Foote, Second Charge, Brechin, 1835
Mungo J. Parker, *East Kirk*, do. 1837
Robert Inglis, Edzell, 1837

2. RESIDUARY ESTABLISHMENT.

Class First.

David Lyell, Caraldstone, 1800
Joseph Paterson, D.D., Second Charge, Montrose, 1811

Robert Smith, D.D., First Charge, Montrose, 1814
John Eadie, Dun, 1821
Thomas Hill, Logiepert, 1824
William Cron, Menmuir, 1825
William Gerard, Strickathrow, 1828
Alexander Todd, Lochlee, 1842

Class Second.

David Harris, Fearn, 1803

Throughout his incumbency a steady and active adherent of the Evangelical cause. Maintained the principles of non-intrusion and spiritual independence. In the Assembly of 1834, supported the veto; and in that of 1841, voted for the deposition of the Strathbogie recusants and the Duke of Argyle's bill. Was a member of the Convocation, and adhered *to both series of the resolutions.*

Henry Brewster, Farnwell, 1834

Generally supported the Evangelical cause, and professed the principles of non-intrusion and spiritual independence, but never took very high ground in their behalf. In 1840, subscribed the declaration against Lord Aberdeen's bill.

Alexander Gardiner, Lethnot, 1842

While a preacher, officiated for some time as assistant to Mr Foote of the Second Charge, Brechin, during a period of severe domestic affliction, and was then remarkable for his avowal of extreme Evangelical principles, the keenness with which he on all occasions advocated them, and his strong antipathy to Moderatism. After his settlement in Lethnot, professed to maintain his original sentiments unchanged, but almost uniformly supported the Moderates. Since the disruption, has obtained possession of the pulpit of his former employer, Mr Foote.

LI.—PRESBYTERY OF FORDOUN.

1. FREE CHURCH.

Alexander Keith, D.D., St Cyrus, 1816
James Glen, Benholm, 1826
Thomas Brown, Kinneff and Catterline, 1837
Alexander Keith jun., assistant and successor, St Cyrus, 1840

2. RESIDUARY ESTABLISHMENT.

Class First.

James Leslie, D.D., Fordoun, 1788
George Thomson, Fetteresso, 1800
James Milne, Arbuthnott, 1814
James Drummond, Glenbervie, 1815
Alexander White, Fettercairn, 1817
John Glegg, Bervie, 1821
Alexander Irvine, Dunnottar, 1827
John Cook, Laurencekirk, 1829

Alexander C. Low, Marykirk, 1836
Samuel Traill, assistant and successor, Arbuthnott, 1841

Class Second.

John Charles, Garvock, 1821

Has been prevented for many years from attendance on church courts, by reason of feeble health and advanced age, but was a uniform and steady supporter of the Evangelical cause. Held strongly the principles of non-intrusion and spiritual independence, and was zealous in addressing his people and getting up petitions to Parliament on the subject.

GENERAL RESULT OVER SYNOD OF ANGUS AND MEARNS.

FREE CHURCH.

Presbytery of Meigle—Ministers seceding,		2
„ Forfar, „		3
„ Dundee, „		15
„ Arbroath, „		8
„ Brechin, „		7
„ Fordoun, „		4
Total of Free Church ministers in Synod,		39

The above number comprises—

1. Ministers of endowed parishes,	23
2. „ of unendowed do.	16
	39

RESIDUARY ESTABLISHMENT.

	Class 1st.	Class 2d.
Presbytery of Meigle—Ministers adhering,	11	0
„ Forfar, „	5	4
„ Dundee, „	10	3
„ Arbroath, „	4	4
„ Brechin, „	8	3
„ Fordoun, „	10	1
Total of each Class,	48	15
		48
Total of adhering ministers,		63

The above number comprises—

1. Ministers of old or endowed parishes, Class 1st,		47
„ „ Class 2d,		13
		60
2. Ministers of unendowed parishes, Class 1st,	1	
„ „ Class 2d,	2	
	—	3
		63

Vacant Parishes.

Presbytery of Forfar,	1
„ Dundee,	1
Total,	2

Synod of Aberdeen.

LII.—PRESBYTERY OF ABERDEEN.

1. FREE CHURCH.

William Primrose, *Melville Church*,	Aberdeen,	1806
James Foote, East Kirk,	do.	1809
Alexander Black, D.D., Professor of Divinity, Marischal College, Aberdeen,		1816
John Murray, North Kirk,	Aberdeen,	1816
Hugh M'Kenzie, *Spring Garden*,	do.	1822
David Simpson, Trinity,	do.	1823
Gavin Parker, *Bon-Accord*,	do.	1823
James Bryce, *Gilcomston*,	do.	1824
Abercromby L. Gordon, Greyfriars,	do.	1826
Alexander D. Davidson, West Kirk,	do.	1832
John Allan, *Union*,	do.	1832
Robert Forbes, *Woodside*,	do.	1836
Alexander Spence, St Clement's,	do.	1837
James Stewart, South Kirk,	do.	1838
John Stephen, *John Knox's Church*,	do.	1838
William Mitchell, *Holburn Street*,	do.	1838
John Longmuir, *Mariners'*,	do.	1840
George Moir, New Machar,		1840
Robert Thomson, Peterculter,		1840

2. RESIDUARY ESTABLISHMENT.

Class First.

G. Morrison, D.D., Banchory-Devenick,	1783
A. J. Forbes, LL.D., Belhelvie,	1791
John Leslie, Fintray,	1793
Duncan Mearns, D.D., Professor of Divinity in King's College, Aberdeen,	1798
P. Forbes, D.D., Old Machar,	1800
John Bower, Maryculter,	1812
Robert Copland, Durris,	1814
James Allan, Newhills,	1824
Adam Corbet, Drumoak,	1826
W. Paul, assistant and successor, Banchory-Devenick	1826
William R. Pirie, Dyce,	1830
R. Fiddes, Kinnellar,	1833
W. Leslie, assistant and successor, Fintray,	1838

Class Second.

Daniel Dewar, D.D., and LL.D., Principal and Professor of Church History in Marischal College, Aberdeen, 1810

One of the most marked and prominent of all the supporters of the Evangelical cause, constantly putting himself forward as a leader in their counsels, and extending an unfaltering advocacy with tongue and pen to all their measures. Made a very high and ultra profession of the principles of non-intrusion and spiritual independence. In the Assemblies of 1833-4-5, supported the admission of the chapel ministers, and the veto act; and, in the last-mentioned Assembly, voted against the settlement of the presentee to Auchterarder. In the Assembly of 1838, supported the Independence resolutions; and in 1840, opposed Lord Aberdeen's bill, and subscribed the solemn Engagement. Likewise in the same year, supported the suspension of the majority of the Presbytery of Strathbogie; and then, and after their ultimate deposition, took an active part in preaching in their parishes, in enlightening the people as to the nature of the controversy, and in stirring them up to adherence to the Church. Also took a leading and prominent share in all the public movements in Aberdeen, &c., in relation to the controversy, throughout its whole course. In the Assembly of 1841, voted for the deposition of the Strathbogie recusants, the Duke of Argyle's bill, and the popular election of the eldership; and in that of 1842, for the anti-patronage resolutions, and the Claim of Rights. Subscribed the circular summoning the Convocation—was present, and adhered to the first series of the resolutions, but left for his estate in the Carse of Gowrie before the vote was taken upon the second. After the disruption, made his appearance in the Free Assembly, and found his way to a prominent seat on the platform, amidst the applause of the audience, but did not subscribe the deed of demission. Thereafter, see-sawed and hesitated for months betwixt the Free Church and the Establishment, now preaching for a minister of the one, next occupying a pulpit in the other, but finally settling down as a Residuary. The following is a copy of the letter in which he communicated his resolution to that effect to the Residuary Presbytery of Aberdeen:—

OVERDUARDIE, ERROL, 20th Sept. 1843.

REV. AND DEAR SIR,—In reply to your letter, containing an extract of a minute of the Presbytery of Aberdeen, I beg leave, through you, most respectfully to state to the Presbytery, that I have not adhered to the Protest of the seceding ministers, nor signed any document whatever similar to the Protest: That I have not withdrawn from the Established Church of Scotland, nor from attending on its worship and ordinances: And, still further, that I have not joined myself to the body of separatists acting under said Protest.—I remain, Rev. and Dear Sir, your most obedient servant,

(Signed) D. DEWAR.

The Rev. WILLIAM PAUL,
Clerk of the Presbytery of Aberdeen.

Robert Smith, Old Machar, 1821

Long an active and zealous partizan of the Evangelical cause, belonging to the extreme section. Was one of the warmest opponents of patronage, at a time when there were but few of his sentiments in the Church; and some years after his ordination, brought into the Assembly an overture from the Presbytery of Irvine against it. Made a strong profession of the principles of non-intrusion and spiritual independence, and was a strenuous advocate of the veto and the chapel acts. As the controversy thickened, gradually drew off, and became estranged from his former friends; and after the decision of the Stewarton case, in spring 1843, voted with the Moderates in presbytery and synod for the ejection of the *quoad sacra* brethren from their seats.

George M'Kenzie, Skene, 1824

Professed the principles of non-intrusion and spiritual independence, but not very strongly, and never lent more than a timid and hesitating support to the measures of the Evangelical side. In 1840, subscribed the declaration against Lord Aberdeen's bill. Latterly eschewed any share in ecclesiastical movements.

Alexander Thom, Nigg, 1826

Maintained strongly the principles of non-intrusion and spiritual independence; and in the Assembly of 1838, voted for the independence resolutions. Was a faithful and steady adherent of the Evangelical cause, but was latterly in a very feeble state of health. At the time of the disruption, was on his death-bed, and only survived it a few weeks. Had he been spared, there is little doubt that he would have joined the Free Church.

LIII.—PRESBYTERY OF KINCARDINE O'NEIL.

1. FREE CHURCH.

William Anderson, Banchory-Ternan, 1830
James M'Gown, *Bankhead*, 1832
David Scott Fergusson, Strachan, 1836

2. RESIDUARY ESTABLISHMENT.

Class First.

Hugh Burgess, Glenmuick, 1799
John Roger, Kincardine O'Neil, 1799
Andrew Watson, Tarland and Migvie, 1799
Robert Milne Miller, Aboyne, 1810
William Ingram, Echt, 1810
John Fraser, Cluny, 1814
John M'Hardy, Logie and Coldstone, 1816
Charles M'Combie, Lumphanan, 1826
J. Watson, assistant and successor, Tarland and Migvie, 1829
Archibald Anderson, Crathie and Braemar, 1832
George Cook, Midmar, 1837

Class Second.

George Smith, Birse, 1824

Professed the principles of non-intrusion and spiritual independence, and uniformly supported the Evangelical cause. In the Assembly of 1835, voted for the veto act and the chapel act, and against the settlement of the presentee to Auchterarder. In 1840, subscribed the declaration against Lord Aberdeen's bill. As the controversy thickened, and its aspects grew serious, gradually drew off from his former friends.

William Campbell, Coull, 1824

Professed the principles of non-intrusion and spiritual independence, and occasionally voted in support of them in Presbyteries and Synods, but never took any decided or prominent part in the controversy.

LIV.—PRESBYTERY OF ALFORD.

1. FREE CHURCH.

None.

2. RESIDUARY ESTABLISHMENT.

Class First.

James Paull, Tullynessle,	1805
Robert Scott, Glenbucket,	1808
J. Farquharson, LL.D., Alford,	1812
Alexander Reid, Kildrummy,	1812
Robert Cook, Clatt,	1820
James Gordon, Cabrach,	1827
James Gillon, Tough,	1828
R. Meiklejohn, Strathdon,	1830
William Minty, Kinethmont,	1831
William Reid, Auchindoir,	1834
Alexander Low, Keig,	1834
Alexander Taylor, Leochel and Cushnie,	1839
R. Lindsay, LL.D., Towie,	1840

Class Second.

None.

LV.—PRESBYTERY OF GARIOCH.

1. FREE CHURCH.

Henry Simson, Chapel-of-Garioch,	1817
George Garioch, Old Meldrum,	1817
Robert Simpson, Kintore,	1833
David Simson, Oyne,	1839

2. RESIDUARY ESTABLISHMENT.

Class First.

Robert Lessel, Inverury,	1800
Ferdinand Ellis, Culsalmond,	1801
Robert Forbes, Monymusk,	1814
Alexander Cushny, Rayne,	1815
Patrick Davidson, Insch,	1822
John Wilson, Premnay,	1824
James Bisset, Bourtie,	1826
Thomas Burnett, Daviot,	1829
James Peter, Leslie,	1830

R. Cushny, assistant and successor, Insch, 1836
George Peter, Kemnay, 1839

Class Second.

John Keith, Keith-hall and Kinkell, 1822

A keen partizan of the Evangelical cause, and fierce against Moderatism. Held anti-patronage sentiments, and belonged to the extreme section. In the Assembly of 1835, supported the veto act and the chapel act; and, in that of 1838, voted for the Independence resolutions. Uniformly and zealously supported his party in all their measures up to the Convocation.

Vacant

Blairdaff.

N. B. William Middleton was intruded by the majority of the Presbytery as assistant and successor at Culsalmond, but his settlement was reversed by the General Assembly of 1842.

LVI.—PRESBYTERY OF ELLON.

1. FREE CHURCH.

Alexander Philip, Cruden, 1836

2. RESIDUARY ESTABLISHMENT.

Class First.

John Leslie, Udney, 1813
George Cruden, Logie-Buchan, 1817
James Robertson, Ellon, 1832
Francis Knox, Tarves, 1833
William S. Watt, Foveran, 1840
James Rust, Slains, 1840

Class Second.

James White, Methlic, 1838

Formerly of Chalmers' Church, Glasgow. While in that charge professed the principles of non-intrusion and spiritual independence, and uniformly supported the Evangelical side in all their measures. Since his settlement at Methlic has relapsed into Moderatism.

LVII.—PRESBYTERY OF DEER.

1. FREE CHURCH.

J Anderson, St Fergus, 1822
James Yuill, *East Church*, Peterhead, 1835

2. RESIDUARY ESTABLISHMENT.

Class First.

William Cock, Rathen, 1795
Alexander Simpson, Strichen, 1807
G. Gardiner, Aberdour, 1810
Charles Gibbon, Lonmay, 1810
William Donald, Peterhead, 1816
J. Morrison, Old Deer, 1822
James Welsh, New Deer, 1830
John Sharp, *New Pitsligo*, 1837
James Cruden, Tyrie, 1842
J. Cock, assistant and successor, Rathven, 1842

Class Second.

John Cumming, Fraserburgh, 1815

A steady adherent of the Evangelical side, maintaining anti-patronage views, and belonging to the extreme section. In the Assembly of 1833, he supported the chapel act and the veto; in that of 1836, he voted for the anti-patronage resolutions; and, in that of 1841, for the deposition of the Strathbogie recusants, the Duke of Argyle's bill, and the popular election of the eldership. During the progress of the controversy he was at much pains to enlighten his people with respect to it by frequent meetings and vehement appeals, the diffusion of tracts, &c., and, as the disruption has proved, was wonderfully successful in his efforts. He was a member of Convocation, and adhered to *both series of resolutions*, and up to the last expressed his determination to secede.

Edward Hume, Pitsligo, 1829

A steady adherent of the Evangelical side, made a stout profession of the principles of non-intrusion and spiritual independence, and, like his co-presbyter, Mr Cumming, was throughout the controversy most indefatigable in stirring up his people with respect to it. In the Assembly of 1835, he supported the chapel act and the veto act; and, in 1840, subscribed the declaration against Lord Aberdeen's bill. Was a member of Convocation, and adhered to the first series of resolutions, and to the very last continued to support all the measures of his party.

John Imray, Longside, 1830

A flaming professor of the principles of the Evangelical cause, holding anti-patronage views, and belonging to the extreme section. In 1840, subscribed the declaration against Lord Aberdeen's bill; and throughout the whole controversy was most active and zealous in inculcating his principles upon his people, both from the pulpit and the platform. Was not a member of Convocation, but continued after it to support his party in all their measures, and gave it to be understood that he was determined to withdraw with his brethren from the Establishment.

Alexander Boyd, Crimond, 1840

Professed the principles of non-intrusion and spiritual independence, and lent a general, but cautious and guarded, support to the measures of the Evangelical side.

LVIII.—PRESBYTERY OF TURRIFF.

1. FREE CHURCH.

Gilbert Brown, *Newbyth*, 1816
Joseph Thorburn, Forglen, 1829
John Manson, Fyvie, 1829
Hugh Gordon, Monquhitter, 1829
William Garden Blaikie, Drumblade, 1842

2. RESIDUARY ESTABLISHMENT.

Class First.

James Milne, Inverkeithing, 1809
James Cruickshank, Turriff, 1816
Thomas Wilson, Gamrie, 1818
William Findlay, King Edward, 1826
Andrew Todd, Alvah, 1841

Class Second.

G. Dingwall, Auchterless, 1811

Professed the principles of non-intrusion and spiritual independence. In the Assembly of 1835, voted in favour of the chapel act, and the veto act. Was not a member of Convocation, but continued to extend an unwavering support in church courts to all the measures of the Evangelical side up to the disruption.

James Cordiner, Forgue, 1834

A steady and zealous adherent of the Evangelical cause. Maintained the principles of non-intrusion and spiritual independence, and was indefatigable in advocating them throughout the country. In the Assembly of 1841, voted for the deposition of the Strathbogie recusants, for the Duke of Argyle's bill, and the popular election of the eldership. Was a member of Convocation, and adhered to *both series of the resolutions*. Now affirms Lord Aberdeen's bill to be everything that any reasonable man could desire.

LIX.—PRESBYTERY OF FORDYCE.

1. FREE CHURCH.

George Innes, Deskford, 1808
Francis W. Grant, Banff, 1816
Alexander Reid, *Portsoy*, 1829
Alexander Anderson, Boyndie, 1830
Robert Shanks, *Buckie*, 1837
George Innes junior, *Seafield*, 1843

2. RESIDUARY ESTABLISHMENT.

Class First.

James Leslie, *Enzie*, 1824
James Gardiner, Rathven, 1825

George Henderson, Cullen, . 1829
L. W. Grant, Ordiquhill, 1833

Class Second.

John Innes, Fordyce, 1825

A steady and zealous adherent of the Evangelical cause. Made a high profession of the principles of non-intrusion and spiritual independence. In the Assembly of 1834, supported the veto and the chapel act; and, in 1840, subscribed the declaration against Lord Aberdeen's bill. In the Assembly of 1842, supported the Claim of Rights. Was a member of Convocation, and adhered to *both series of the resolutions*. So late as March 1843, gave attendance on meetings of the Provisional Committee for making preparations for the disruption, and declared his intention of retiring from the Establishment if the principles of the Convocation should not be legalized; and, by his whole arrangements previous to the Assembly, gave indication of a fixed determination to withdraw. Subsequently to the disruption, solicited and obtained the presentation to Deskford, a smaller benefice, but with a population only half as numerous as Fordyce; but again abandoned it, and remains in Fordyce.

GENERAL RESULT OVER SYNOD OF ABERDEEN.

FREE CHURCH.

Presbytery of Aberdeen—Ministers seceding,			19
„	Kincardine O'Neil, „		3
„	Alford, „		0
„	Garioch, „		4
„	Ellon, „		1
„	Deer, „		2
„	Turiff, „		5
„	Fordyce, „		6
	Total of Free Church ministers in Synod,		40

The above total comprises—

1. Ministers of endowed parishes,		26
2. „ of unendowed do.,		14
		—40

RESIDUARY ESTABLISHMENT.

		Class 1st.	Class 2d.
Presbytery of Aberdeen—ministers adhering,		13	4
„	Kincardine O'Neil, „	11	2
„	Alford, „	13	0
„	Garioch, „	11	1
„	Ellon, „	6	1
„	Deer, „	10	4
„	Turiff, „	5	2
„	Fordyce, „	4	1
	Total adhering of each Class,	73	15
			73
	Together,		88

The above number comprises—

1. Ministers of endowed parishes, class 1,	71	
Do. Do. class 2,	15	
	86	
Do. of unendowed parishes, Class First,	2	
	—	88

Parish Vacant.

Presbytery of Garioch, . . . 1

Synod of Moray.

LX.—PRESBYTERY OF STRATHBOGIE.

1. FREE CHURCH.

John Robertson, Gartly, 1819
David Henry, *Aberchirder*, 1834
David Dewar, Bellie, 1837

2. RESIDUARY ESTABLISHMENT.

Class First.

None.

Class Second.

William Duff, Grange, 1822

Professed the principles of non-intrusion and spiritual independence, and throughout the whole of the trying scenes of the controversy, of which this Presbytery was in so especial a manner the battle ground, uniformly supported the Evangelical side, and acted and voted with them in all their measures, rendered necessary by the proceedings of the civil courts, in their endeavour to coerce the Church into an abandonment of her discipline against the Moderate majority of this Presbytery. In 1840, subscribed the declaration against Lord Aberdeen's bill. Was a member of Convocation, and adhered to *both series of the resolutions*. A few days after the disruption, was called up to the bar of the Court of Session, along with his co-presbyters the Rev. Messrs Robertson (Gartly), Dewar (Bellie), Henry (*Aberchirder*), and Leith (Rothiemay); and the Rev. Messrs Davidson and Simpson; with Professor Brown of Marischal College, Aberdeen, the Rev. C. J. Brown of Edinburgh, and Dr Smyttan, elder, members of the Assembly's Special Commission, to receive sentence for having proceeded with the settlement of Mr Henry at *Aberchirder* or New Marnoch, in the face of an interdict. A separate statement then given in for Messrs Duff and Leith was the first intimation of their intention to remain in the Establishment.

Harry Leith, Rothiemay, 1822

Is to to be placed in all respects in the same category as Mr Duff. Like him he subscribed the declaration against Lord Aberdeen's bill, and

both series of the Convocation resolutions; participated in all the measures of the Evangelical side, and ultimately united with him in the separate statement before referred to.

Parishes vacant.

Botriphnie, Cairnie, Glass, Huntly, Keith, Marnoch, Mortlach, and Rhynie, by the deposition of Messrs Masson, Cowie, Walker, Thomson, Cruickshank, and Allardyce, and the withdrawal of the licenses of Messrs Edwards and Duguid.

LXI.—PRESBYTERY OF ABERNETHY.

1. FREE CHURCH.

George Shepherd, Kingussie, 1818

Alexander Tulloch, Kirmichael, 1820

2. RESIDUARY ESTABLISHMENT.

Class First.

John Macdonald, Alvie, 1806

William Grant, Duthill, 1812

Class Second.

Charles M'Pherson, Tomintoul, *P.* 1827

Maintained the principles of non-intrusion and spiritual independence inclining to anti-patronage views. In the Assembly of 1834, he supported the veto and the chapel acts; and in 1840, subscribed the declaration against Lord Aberdeen's bill. Up to the time of the Convocation, he was a most zealous, active, and determined supporter of the Evangelical side in all their measures.

James Grant, Cromdale, 1830

Made a keen profession of the principles of non-intrusion and spiritual independence; and in the Assembly of 1835, supported the chapel act, and opposed the settlement of the presentee to Auchterarder. Up to the time of the Convocation, uniformly acted and voted with the Evangelical side in all their measures.

Charles Grant, Rothiemurchus, *P.* 1830

Made a very high profession of the principles of non-intrusion and spiritual independence, and held at one time a newspaper controversy with the minister of Alvie, in which, amongst other things, he advocated the call, instead of the veto, contending stoutly that the latter fell far short of the people's just rights. Up to the time of the Convocation, uniformly supported the Evangelical side in all their measures. Since the disruption, has obtained a presentation to Kingussie.

Lewis M'Pherson, Inch, *P.* 1837

Maintained the principles of non-intrusion and spiritual independence, and uniformly supported the Evangelical side.

James Stewart, Abernethy, 1838

Maintained the principles of non-intrusion and spiritual independence, and uniformly supported the Evangelical side.

LXII.—PRESBYTERY OF ABERLOUR.

1. FREE CHURCH.

Alexander M'Watt, Rothes, 1839

2. RESIDUARY ESTABLISHMENT.

Class First.

Lewis W. Forbes, Boharm, 1816
William Asher, Inveraven, 1826
John Wink, Knockando, 1840

Class Second.

None.

Vacant.

Aberlour.

LXIII.—PRESBYTERY OF FORRES.

1. FREE CHURCH.

William Robertson, Kinloss, 1813
Duncan Grant, Forres, 1814
Mark Aitken, Dyke, 1816
George Mackay, Rafford, 1816

2. RESIDUARY ESTABLISHMENT.

Class First.

None.

Class Second.

William Tulloch, Dallas, 1822

Professed the principles of non-intrusion and spiritual independence; and in 1840, subscribed the declaration against Lord Aberdeen's bill. Generally voted in church courts with the Evangelical side.

Peter Farries, Edinkillie, 1828

Made a flaming and ultra profession of the principles of non-intrusion and spiritual independence, and was most vehement and indefatigable in their advocacy. In the Assembly of 1832, he supported the overtures on calls; in that of 1835, the veto; and in that of 1842, he voted for the Claim of Rights. He was a member of Convocation, and adhered to *both series of the resolutions*; and after his return home, was most active in his parish in procuring adherents amongst his parishioners, and in setting into operation a sustentation association under Dr Chalmers' scheme. Was in Edinburgh at the the time of the disruption; and a day or two after, published a curious letter in the *Witness*, intimating his intention to remain in the Establishment for a time at least. Thereupon, returned immediately home; but on ascertaining, it is presumed, the state of feeling in his parish, again set out for Edinburgh, but stopped short on the way, and once more returned home.

LXIV.—PRESBYTERY OF ELGIN.

1. FREE CHURCH.

Alexander Gentle, Alves, 1828
Alexander Topp, First Charge, Elgin, 1838

2. RESIDUARY ESTABLISHMENT.

Class First.

Richard Rose, D.D., Drainy, 1794
Alexander Walker, Urquhart, 1805
Alexander Simpson, New Spynie, 1826
Alexander Brander Duffus, 1828
John Gordon, Speymouth, 1829
George Gordon, Birnie, 1832
John Walker, St Andrews-Lhanbride, 1839
Francis Wylie, Second Charge, Elgin, 1842

Class Second.

None.

LXV.—PRESBYTERY OF INVERNESS.

1. FREE CHURCH.

Archibald Cook, *North Kirk*, Inverness, 1823
Alexander Fraser, Kirkhill, 1828
John Grant, Petty, 1834
Thomas M'Lachlan, assistant and successor, Moy, 1838
David Sutherland *East Kirk*, Inverness, 1839

2. RESIDUARY ESTABLISHMENT.

Class First.

Alexander Rose, D.D., Second Charge, Inverness, 1795
James M'Lauchlan, Moy, 1795
Colin Fraser, Kiltarlity, 1810
David Fraser, Dores, 1821
Donald Macdonald, assistant and successor, Second Charge, Inverness, 1842

Class Second.

Alexander Clark, Second Charge, Inverness, 1822

Immortalized as the hero of the editor of the *Witness's* able article, "The Two Mr Clarks;" a flaming professor of spiritual independence, and holding non-intrusion, merely as a step towards the optimism of the entire abolition of patronage. In the earlier stages of the controversy, preached

and printed sermons, and made many platform speeches, advocating these principles in the strongest and keenest style, and for years dunned presbyteries and synods with his motions and resolutions in their behalf. In the General Assembly of 1833, he supported the admission of the chapel ministers, and the overtures on calls, and *led* the discussion against patronage. In the Assemblies of 1834 and 1835, he supported the veto act and the chapel act; and, in the latter Assembly, he likewise voted in favour of the anti-patronage resolutions, and against the settlement of the presentee to Auchterarder. In the Assembly of 1836, he again voted for the anti-patronage resolutions; and he continued the same unwavering and strenuous support of the Evangelical party and their measures down to 1841. In the Assembly of that year he first gave token of change. While he recorded his vote for the Duke of Argyle's bill, and the popular election of the eldership, and concurred in finding the relevancy of the libel against the Strathbogie recusants, he opposed the sentence of deposition, and made a motion, which he found no one to support, with the exception of the respectable and sagacious Mr Tod Brown of Dunfermline, that it should be modified to suspension *sine die*. From that hour he may be said to have broken loose from the Evangelical side. Shortly after his return home, he denounced at a political dinner the Evangelical leaders as men who were seeking, "in the desperation of human pride, to overthrow the Establishment;" and latterly became as zealous in using the pulpit and the press to denounce his former principles, as ever he was in supporting them.

Simon M'Intosh, Third Charge, Inverness, 1842

One of the vetoed presentees to Daviot. Previous to his obtaining the presentation to Daviot, used to be reckoned as belonging to the Evangelical side, and to profess non-intrusion principles. After his settlement at Inverness, maintained a strict neutrality until the approach of the disruption, which perfectly removed all the indecision under which he had previously laboured. Since then, has obtained the presentation to one of the Aberdeen city charges.

Vacant.

Daviot.

LXVI.—PRESBYTERY OF NAIRN.

1. FREE CHURCH.

William Barclay, Auldearn, 1814
Simon F. M'Lauchlan, Cawder, 1833
John Matheson, Ardersier, 1839

2. RESIDUARY ESTABLISHMENT.

Class First.

James Grant, Nairn, 1815
Alexander Campbell, Croy, 1820

Class Second.

Hugh Macbean, Ardclach, 1812

Professed the principles of non-intrusion and spiritual independence, and generally voted with the Evangelical side.

GENERAL RESULT OVER SYNOD OF MORAY.

FREE CHURCH.

Presbytery of Strathbogie—Ministers seceding,			3
„	Abernethy,	„	2
„	Aberlour,	„	1
„	Forres,	„	4
„	Elgin,	„	2
„	Inverness,	„	5
„	Nairn,	„	3
Total of Free Church ministers in Synod,			20

The above total comprises—

1. Ministers of endowed parishes,		17
2. „ unendowed do.		3
		20

RESIDUARY ESTABLISHMENT.

			Class 1st.	Class 2d.
Presbytery of Strathbogie—Ministers adhering,			0	2
„	Abernethy,	„	2	5
„	Aberlour,	„	3	0
„	Forres,	„	0	2
„	Elgin,	„	8	0
„	Inverness,	„	5	2
„	Nairn,	„	2	1
Total of each class,			20	12
				20
				32

The above are all ministers of endowed parishes.

Parishes vacant.

Presbytery of Strathbogie,		8
„	Aberlour,	1
„	Inverness,	1
		10

Synod of Ross.

LXVII.—PRESBYTERY OF CHANONRY.

1. FREE CHURCH.

Donald Sage, Kirkmichael, otherwise Resolis,	1816
Alexander Stewart, Cromarty,	1824
John Macrae, Knockbain,	1833

Simon Fraser, *Fortrose*, 1835
Donald Kennedy, Killearnan, 1838

2. RESIDUARY ESTABLISHMENT.

Class First.

James Gibson, Avoch, 1831

Class Second.

Alexander Wood, Rosemarkie, 1815

Professed the principles of non-intrusion and spiritual independence. In the Assembly of 1832, supported the overtures on calls; and in that of 1835, voted for the veto act and the chapel act, and opposed the settlement of the presentee to Auchterarder. In 1840, subscribed the declaration against Lord Aberdeen's bill, and continued his support of the Evangelical cause, in a greater or less degree, to the last.

John Mackenzie, *Gaelic Church*, Cromarty, 1833

Professed the principles of non-intrusion and spiritual independence, and generally acted and voted with the Evangelical side.

LXVIII.—PRESBYTERY OF DINGWALL.

1. FREE CHURCH.

John Macdonald, D.D., Urquhart, 1806
Alexander Flyter, Alness 1811
John M'Kenzie, Carnoch, *P.* 1829
James Macdonald, Urray, 1830
John Noble, Fodderty, 1833
Duncan Campbell, Kiltearn, 1834
George M'Leod, *Maryburgh*, 1841
Alexander Anderson, Keanloch-Luichart, *P.* 1842

2. RESIDUARY ESTABLISHMENT.

Class First.

Simon Fraser, Kilmorack, 1806
Charles Downie, Contin, 1826

Class Second.

Hector Bethune, Dingwall, 1802

Gave an irregular but not very hearty support to the Evangelical cause. Professed the principles of non-intrusion and spiritual independence; and about a year ago, seconded an overture against patronage in the Synod of Ross. In 1840, subscribed the declaration against Lord Aberdeen's bill, and the solemn Engagement. Was a member of Convocation, and adhered to the first series of resolutions.

LXIX.—PRESBYTERY OF TAIN.

1. FREE CHURCH.

David Carment, Roskeen, 1810
Charles Ross, Matheson, Kilmnir-Easter, 1812

Hector Allan, Kincardine,	1818
Donald Gordon, Edderton,	1822
John Macalister, Nigg,	1824
Charles Calder, Macintosh, Tain,	1828
David Campbell, Tarbat,	1832
Hugh M'Leod, Logie-Easter,	1833
Gustavus Aird, Croick, *P.*	1841

2. RESIDUARY ESTABLISHMENT.

Class First.

Hugh Ross, Fearn, 1799

Class Second.

None.

GENERAL RESULT OVER SYNOD OF ROSS.

FREE CHURCH.

Presbytery of Chanonry, ministers seceding,	5
„ Dingwall, „	8
„ Tain, „	9
Total of Free Church ministers in Synod,	22

The above total comprises—

1. Ministers of endowed parishes,	20
2. „ of unendowed do.,	2
	22

RESIDUARY ESTABLISHMENT.

	Class 1st.	Class 2d.
Presbytery of Chanonry, ministers adhering,	1	2
„ Dingwall, „	2	1
„ Tain, „	1	0
Total of each Class,	4	3
		4
Total of adhering ministers,		7

The above total comprises—

1. Ministers of endowed parishes, Class 1,	4
„ „ Class 2.	2
	6
2. Minister of unendowed parish, Class 2,	1
	7

Synod of Sutherland and Caithness.

LXX.—PRESBYTERY OF DORNOCH.

1. FREE CHURCH.

Duncan M'Gillivray, Lairg,	1801
Angus Kennedy, Dornoch,	1802
Charles Gordon, Assynt,	1825
George Mackay, Clyne,	1828
Patrick Davidson, Stoer,	1830
George Kennedy, assistant and successor, Dornoch,	1837

2. RESIDUARY ESTABLISHMENT.

Class First.

Murdo Cameron, Criech,	1799
Donald Ross, Loth,	1806
Alexander M'Pherson, Golspie,	1817
John M'Kenzie, Rogart,	1818

Class Second.

James Campbell, Kildonan,	1824

Maintained the principles of non-intrusion and spiritual independence, and generally supported the Evangelical cause. Was a member of Convocation, and adhered to the first series of resolutions.

LXXI.—PRESBYTERY OF TONGUE.

1. FREE CHURCH.

Hugh M'Kay Mackenzie, Tongue,	1796
William Findlater, Duirness,	1808
David Mackenzie, Farr,	1813
George Tulloch, Edrachillis,	1829

2. RESIDUARY ESTABLISHMENT.

Class First.

None.

Class Second.

Robert Clarke, Kinlochbervie, *P.*	1819

Strenuously maintained the principles of non-intrusion and spiritual independence, and zealously supported the Evangelical side, in all their measures, up to the very last. Was a member of Convocation, and adhered to the first series of resolutions.

David Sutherland, Strathy, *P.* 1841

Entertained anti-patronage sentiments, and generally made a very high and full profession of the principles of the Evangelical side, and extended an unwavering support to all their measures, up to the very last. Was a member of Convocation, and adhered *to both series of the resolutions*, and subsequently was very active and successful in procuring adherences amongst his parishioners. A short time before the disruption, intimated publicly to his congregation his intention of adhering to the Establishment, and, under cover of the Stewarton decision, renounced his attendance on church courts. After all, makes a strenuous *disavowal of Moderatism*, while he acts cordially with the party in all things, not excepting their proceedings against his more faithful and self-sacrificing brethren.

LXXII.—PRESBYTERY OF CAITHNESS.

1. FREE CHURCH.

John Munro, Halkirk, 1806
Finlay Cook, Reay, 1817
George Davidson, Latheron, 1819
William M'Kenzie, Olrick, 1819
Charles Thomson, Wick, 1823
Walter Ross Taylor, Thurso, 1829
Thomas Gunn, Keiss, *P.* 1829
Samuel Campbell, Berriedale, *P.* 1837
Alexander Gunn, Watten, 1837

2. RESIDUARY ESTABLISHMENT.

Class First.

Thomas Jolly, Dunnet, 1784
William Smith, Bower, 1789

Class Second.

Peter Jolly, Canisbay, 1833

Professed the principles of non-intrusion and spiritual independence, and constantly supported the Evangelical side in all their measures up to the Convocation, which he did not attend.

Parishes Vacant.

Lybster.
Pultneytown, Wick.

GENERAL RESULT OVER SYNOD OF SUTHERLAND AND CAITHNESS.

FREE CHURCH.

Presbytery of Dornoch—Ministers seceding,		. .	6
„	Tongue, „	. . .	4
„	Caithness, „	. . .	9
Total of Free Church ministers in Synod,		. .	19

The above all ministers of endowed parishes.

RESIDUARY ESTABLISHMENT.

	Class 1st.	Class 2d.
Presbytery of Dornoch—Ministers adhering,	4	1
„ Tongue, „	0	2
„ Caithness, „	2	1
Total of each class,	6	4
		6
Total of adhering ministers,		10

The above all ministers of endowed parishes.

Parishes Vacant.

Presbytery of Caithness, ... 2

Synod of Glenelg.

LXXIII.—PRESBYTERY OF LOCHCARRON.

1. FREE CHURCH.

Thomas Ross, LL.D. (since dead), Lochbroom, 1798
Alexander Macdonald, Plockton, *P.* 1826
Colin M'Kenzie, Shieldag, *P.* 1827
Donald Macrae, Poolewe, *P.* 1830

2. RESIDUARY ESTABLISHMENT.

Class First.

Roderick Macrae, Applecross, 1793
James Russell, Gairloch, 1802
John M'Kenzie, Lochcarron, 1806
Alexander Ross, Ullapool, *P.* 1819
Hector M'Lean, Lochalsh, 1821
John Macrae, Glenelg, 1824

Class Second.

James Morison, Kintail, 1825

Made a very high profession of the principles of non-intrusion and spiritual independence. In 1840, subscribed the declaration against Lord Aberdeen's bill; and in the Assembly of 1842, voted for the anti-patronage resolutions and the Claim of Rights. Extended an unwavering support to all the measures of the Evangelical side until the period of the Convocation.

Farquhar M'Iver, Glensheil, 1833

Professed the principles of non-intrusion and spiritual independence, and uniformly supported the Evangelical cause. In the Assembly of 1841, voted for the deposition of the Strathbogie recusants and the Duke of Argyle's bill.

LXXIV.—PRESBYTERY OF ABERTARFF.

1. FREE CHURCH.

John M'Millan, Ballahulish and Corran, *P.* 1828
Thomas Davidson, Kilmalie, 1829

2. RESIDUARY ESTABLISHMENT.

Class First.

James Doune Smith, Urquhart, 1805
John M'Intyre, Kilmonivaig, 1824
Donald Chisholm, Boleskine, 1829

Class Second.

Donald Cameron, Laggan, 1824

A keen and zealous partizan of the Evangelical side in all their measures, and a leader amongst them in presbytery and synod. He entertained anti-patronage principles; and, in the Assembly of 1834, he supported the veto and the chapel act. Again, in that of 1838, he voted for the independence resolutions; and, in 1840, he subscribed the solemn Engagement. He was a member of Convocation, and adhered to the first series of resolutions, and continued his support of Evangelical measures down to the very last. At the time of the disruption he was placed in rather peculiar circumstances in regard to an action for augmentation of stipend, which he was pursuing against his heritors, and which, after long dependence, was almost ripe for a decision, on which large expenses hung.

LXXV.—PRESBYTERY OF SKYE.

1. FREE CHURCH.

Roderick M'Leod, Snizort, 1823
John R. Glass, Bracadale, 1829
John Swanson, Small Isles, 1839

2. RESIDUARY ESTABLISHMENT.

Class First.

Coll M'Donald, Portree, 1811
John M'Kinnon, Strath, 1812
Robert M'Gregor, Kilmuir, 1822
Alexander M'Iver, Sleat, 1826
Roderick Reid, Hallin in Waternish, *P.* 1829
Henry Beatson, Stenscholl, *P.* 1838

Class Second.

Angus Martin, Duirnish, 1842

A very keen partizan of the Evangelical cause, and a strenuous assertor of anti-patronage principles. So decided a non-intrusionist that, when

in the course of his settlement, the Moderate majority of the Presbytery shewed a disposition to set aside the veto regulations, after consulting with the Procurator of the Church, he gave in a paper expressive of his adherence to that law, and of his wish to be settled according to its provisions. He was not present at the Convocation, but sent a letter of apology, and about two months after it gave in his adherence to the first series of resolutions. Now a very strong opponent of his old friends; and in preaching the church of Bracadale vacant, selected for his text, 1 John, 2d chap. 19th verse, "They went out from us, but they were not of us," &c.,—certainly a great and palpable truth, even in its accommodation.

LXXVI.—PRESBYTERY OF UIST.

1. FREE CHURCH.

Norman M'Leod, Trumisgarry, *P.*	1835

2. RESIDUARY ESTABLISHMENT.

Class First.

Alexander Nicolson, Barra,	1796
Roderick M'Lean, South Uist,	1807
Finlay, M'Rae, North Uist,	1815
John Bethune, Bernera, *P.*	1820
John M'Iver, Harris,	1832

Class Second.

None.

LXXVII.—PRESBYTERY OF LEWIS.

1. FREE CHURCH.

Alexander M'Leod, Uig,	1819
Robert Finlayson, Lochs,	1829
John Finlay, Cross, *P.* (date of ordination uncertain, but not later than mentioned),	1840
Duncan Mathison, Knock, *P.*	1841

2. RESIDUARY ESTABLISHMENT.

Class First.

William Macrae, Barvas,	1801
John Cameron, Stornoway,	1825

Class Second.

None.

GENERAL RESULT OVER SYNOD OF GLENELG.

FREE CHURCH.

Presbytery of Lochcarron,	ministers seceding,	. .	4
„ Abertarff,	„	. . . .	2
„ Skye,	„	. . .	3
„ Uist,	„	. . . .	1
„ Lewis,	„	. . .	4
Total of Free Church ministers in Synod,		. .	14

All ministers of endowed parishes.

RESIDUARY ESTABLISHMENT.

		Class 1st.	Class 2d.
Presbytery of Lochcarron,	ministers adhering, .	6	2
„ Abertarff,	„ . .	3	1
„ Skye,	„ .	6	1
„ Uist,	„ . .	5	0
„ Lewis,	„ .	2	0
Total of each Class,	.	22	4
			22
Together,	. . . .		26

Synod of Orkney.

LXXVIII.—PRESBYTERY OF KIRKWALL.

1. FREE CHURCH.

James Smellie, St Andrews,	1805
Peter Petrie, Second Charge, Kirkwall,	1831
Adam Rettie, assistant and successor, Evie and Rendall,	1841

2. RESIDUARY ESTABLISHMENT.

Class First.

Andrew Smith, Holme,	1799

Class Second.

John Gerard, South Ronaldshay,	1805

Made a very high and full profession of the principles of Evangelism, and was a keen assertor of the doctrines of non-intrusion and spiritual independence. Uniformly and strenuously supported the Evangelical side in all their measures, up to the Convocation, which he did not attend; and, in May last, he voted in Synod for an overture to *repeal the veto.*

William Logie, First Charge, Kirkwall,	1815

Professed the principles of non-intrusion and spiritual independence, and gave a general support to the measures of the Evangelical side, up to

the Convocation, which he did not attend. In 1836, he voted in Presbytery for an overture, calling upon the Assembly to adopt the full call; and, like his co-presbyter, Mr Gerard, voted in Synod in May last for the repeal of the veto.

David Pitcairn, Evie and Rendall, 1830

Made a very full profession of the principles of Evangelism, and was most earnest and ultra in his assertion of the principles of non-intrusion and spiritual independence. In 1836, he moved in the Presbytery the overture in favour of the call above mentioned, and was constant in his approval and support of all the measures of the Evangelical party. For some years back he has been resident in England, on account of bad health, and did not adhere to the resolutions of Convocation.

Thomas Waugh, Deerness, *P.* 1830

Maintained the principles of non-intrusion and spiritual independence, and uniformly supported the Evangelical cause.

LXXIX.—PRESBYTERY OF CAIRSTON.

1. FREE CHURCH.

William Malcolm, Firth and Stennis, 1807

Peter Learmonth, Stromness, 1833

RESIDUARY ESTABLISHMENT.

Class First.

Gavin Hamilton, Hoy and Graemsay, 1796

James Anderson, Orphir, 1807

Class Second.

Thomas Blyth, Birsay and Harray, 1832

A very keen and zealous partizan of the Evangelical cause, holding anti-patronage sentiments, and belonging to the extreme section. In the Assembly of 1838, he supported the independence resolutions; and in that of 1841, he voted for the deposition of the Strathbogie recusants, the Duke of Argyle's bill, and the popular election of the eldership. He adhered to *both series of the Convocation resolutions.*

Charles Clouston, Sandwick, 1832

Professed the principles of non-intrusion and spiritual independence, and generally supported the Evangelical cause. He supported the veto act in presbytery, synod, and assembly; and in the Assembly of 1839, he voted for the very strong and solemn independence resolutions of that year. Soon afterwards, began to draw off from his former friends.

Walter Weir, Walls and Flota, 1837

Made a high profession of the principles of non-intrusion, and spiritual independence, and was an earnest and strenuous supporter of the Evangelical cause. In the Assembly of 1838, he voted for the independence resolutions; and in that of 1841, for the deposition of the Strathbogie recusants, for the Duke of Argyle's bill, and the popular election of the eldership. Soon afterwards, he began to draw off from his former party.

LXXX.—PRESBYTERY OF NORTH ISLES.

1. FREE CHURCH.

George Ritchie, Rousay and Egilshay, 1834

Adam White, North Ronaldshay, 1837

2. RESIDUARY ESTABLISHMENT.

Class First.

Walter Traill, Lady, 1790

William Grant, Cross and Burness, 1794

John Simpson, Stronsay and Eday, 1805

Class Second.

John Barry, Shapinshay, 1805

Professed the principles of non-intrusion and spiritual independence, and uniformly and earnestly supported the Evangelical side. It is believed that he would have joined the Free Church had he not unfortunately been, both before and since the disruption, incapacitated from taking any part in public affairs.

James Brotchie, Westray and Papa Westray, 1838

A strenuous assertor of the principles of non-intrusion and spiritual independence. In the Assembly of 1842, he supported the anti-patronage resolutions and Claim of Rights; and generally extended an unwavering support to all the measures of the Evangelical side.

George Smellie, assistant and successor, Lady, 1839

Made a full and earnest profession of Evangelical principles. In 1840, subscribed the declaration against Lord Aberdeen's bill; and down to the very last he continued an unwavering support to the measures of the majority. It was generally understood that he had resolved to connect himself with the Free Church; but, although at the time of the disruption in Edinburgh, he did not formally do so. He was then, however, just on the eve of sailing for an appointment in Canada, and it is possible that, in his peculiar circumstances, the omission may have been one merely of inadvertence.

GENERAL RESULT OVER SYNOD OF ORKNEY.

FREE CHURCH.

Presbytery of Kirkwall, ministers seceding,		3
„ Cairston, „		2
„ North Isles, „		2
Total of Free Church ministers (all endowed) in Synod,		7

RESIDUARY ESTABLISHMENT.

	Class 1st.	Class 2d.
Presbytery of Kirkwall, ministers adhering,	1	4
„ Cairston, „	2	3
„ North Isles, „	3	3
Total of each Class (all endowed) in Synod,	6	10
		6
Together,		16

Synod of Shetland.

LXXXI.—PRESBYTERY OF LERWICK.

1. FREE CHURCH.

James Gardiner, Quarff, *P.* 1830
Alexander Stark, Sandwick, *P.* 1830
John Elder, Walls, 1840

2. RESIDUARY ESTABLISHMENT.

Class First.

John Bryden, Sandsting, 1813
Thomas Barclay, Lerwick, 1822
Zachary Macaulay Hamilton, Bressay, 1833

Class Second.

John Turnbull, Tingwall, 1806

Maintained the principles of non-intrusion and spiritual independence, and throughout his long incumbency uniformly supported the Evangelical cause. Latterly, like many others, inclined to anti-patronage views.

John Charteris, Dunrossness, 1841

Maintained the principles of non-intrusion and spiritual independence, and generally supported the Evangelical cause.

LXXXII.—PRESBYTERY OF BURRAVOE.

1. FREE CHURCH.

James Ingram, Unst, 1803
John Ingram, assistant and successor, Unst, 1838

2. RESIDUARY ESTABLISHMENT.

Class First.

James Watson, Fetlar, 1809
John Paton, Delting, 1821
John M'Gowan, Nesting, 1827

Class Second.

James Robertson, Yell, 1829

A keen assertor of the principles of non-intrusion and spiritual independence. In the Assembly of 1832, supported the overtures on calls and the admission of the chapel ministers, and in that of 1835, voted for the veto and the chapel act. He uniformly supported the Evangelical side in all their measures.

William Stevenson, Northmavine, 1830

Like his co-presbyter, Mr Robertson, was a keen assertor of the principles of non-intrusion and spiritual independence, and uniformly supported the measures of the Evangelical side. In the Assembly of 1834 he recorded his vote for the veto.

GENERAL RESULT OVER SYNOD OF SHETLAND.

FREE CHURCH.

Presbytery of Lerwick, ministers seceding, . . .	3
„ Burravoe, „ . . .	2
Total of Free Church ministers (all endowed) in Synod,	5

RESIDUARY ESTABLISHMENT.

	Class 1st.	Class 2d.
Presbytery of Lerwick, ministers adhering, .	3	2
„ Burravoe, „ . .	3	2
Total of each Class (all endowed) in Synod, .	6	4
		6
Together, . . .	-	10

TABLE No. I.

Exhibiting a general view of the number of Ministers in each Synod, and over the whole Church, adhering to the Free Church and to each Class of the Residuary Establishment, the percentage of secession, &c. &c.

NAMES OF SYNODS.	FREE CHURCH MINISTERS.			RESIDUARY MINISTERS.							Total Ministers in each Synod at time of disruption.	Percentage of secession.	Total Ministers in each Synod professing Evangelical principles at disruption or previously.	Percentage of secession.	Vacant Parishes in each Synod
				CLASS FIRST.			CLASS SECOND.								
	Of endowed Parishes.	Of unendowed Parishes.	Total.	Of endowed Parishes.	Of unendowed Parishes.	Total.	Of endowed Parishes.	Of unendowed Parishes.	Total.	Total of both Classes.					
Lothian and Tweeddale,	42	22	64	49	1	50	33	3	36	86	150	42.6̇	100	64.	4
Merse and Teviotdale,	14	4	18	34	...	34	19	1	20	54	72	25.	38	47.368	...
Dumfries,	9	3	12	37	...	37	10	4	14	51	63	19.048	26	45.384	1
Galloway,	8	1	9	23	...	23	8	...	8	31	40	22.5̇	17	52.941	1
Glasgow and Ayr,	39	50	89	58	7	65	40	21	61	126	215	41.395	150	59.3̇	16
Argyle,	14	3	17	25	...	25	10	...	10	35	52	32.692	27	62.963	7
Perth and Stirling,	32	17	49	28	...	28	23	2	25	53	102	48.039	74	66.2̇	7
Fife,	23	7	30	33	1	34	16	3	19	53	83	36.144	49	61.224	2
Angus and Mearns,	23	16	39	47	1	48	13	2	15	63	102	38.235	54	72.2̇	2
Aberdeen,	26	14	40	71	2	73	15	...	15	88	128	31.25	55	72.7̇2̇	1
Moray,	17	3	20	20	...	20	12	...	12	32	52	38.462	32	62.5̇	10
Ross,	20	2	22	4	...	4	2	1	3	7	29	75.862	25	88.	...
Sutherland and Caithness,	19	...	19	6	...	6	4	...	4	10	29	65.517	23	82.609	2
Glenelg,	14	...	14	22	...	22	4	...	4	26	40	35.	18	77.7̇	...
Orkney,	7	...	7	6	...	6	10	...	10	16	23	30.435	17	41.176	...
Shetland,	5	...	5	6	...	6	4	...	4	10	15	33.3̇	9	55.5̇	...
Total,	312	142	454	469	12	481	223	37	260	741	1195	37.908	714	63.585	53

TABLE No. II.

Exhibiting a view of the number of Ministers in the Free Church and in each Class of the Residuary Establishment ordained during last century, and in each ten years of the present century, &c.

NAMES OF SYNODS.	FREE CHURCH MINISTERS.						RESIDUARY MINISTERS.											
							CLASS FIRST.						CLASS SECOND.					
	Before 1800	1800 to 1810	1810 to 1820	1820 to 1830	1830 to 1840	1840 to 1843	Before 1800	1800 to 1810	1810 to 1820	1820 to 1830	1830 to 1840	1840 to 1843	Before 1800	1800 to 1810	1810 to 1820	1820 to 1830	1830 to 1840	1840 to 1843
Lothian & Tweeddale,	3	2	11	11	31	6	6	7	11	13	10	3	...	2	8	12	13	1
Merse & Teviotdale,	...	1	1	6	9	1	4	7	2	11	7	3	1	3	3	6	5	2
Dumfries,	1	...	...	1	7	3	3	7	7	11	6	3	2	2	1	8	1	...
Galloway,	...	...	1	1	5	2	5	1	6	6	5	...	...	...	...	3	5	...
Glasgow & Ayr,	3	3	7	21	42	13	3	15	10	12	17	8	2	4	11	14	25	5
Argyll,	...	1	1	6	8	1	1	1	7	11	5	...	...	...	2	6	1	1
Perth & Stirling,	2	3	6	12	23	3	2	3	12	4	6	1	...	2	2	6	13	2
Fife,	...	2	5	8	13	2	7	7	8	5	6	1	...	1	4	5	8	1
Angus and Mearns,	1	3	4	5	24	2	5	5	11	18	5	4	1	4	1	2	6	1
Aberdeen,	...	3	6	12	17	2	10	9	14	20	17	3	...	...	3	9	3	...
Moray,	...	...	8	3	9	...	3	3	4	5	3	2	...	...	1	8	2	1
Ross,	...	2	4	6	7	3	1	1	...	1	1	...	...	1	1	...	1	...
Sutherland & Caithness	1	4	4	7	3	...	3	1	2	...	...	...	...	...	1	1	1	1
Glenelg,	1	...	1	8	4	...	2	5	5	8	2	...	...	...	...	2	1	1
Orkney,	...	2	...	...	4	1	4	2	...	...	...	...	...	2	1	2	5	...
Shetland,	...	1	...	2	2	...	...	1	1	3	1	...	...	1	...	2	...	1
Total,	12	27	59	109	208	39	59	75	100	128	91	28	6	22	39	86	90	17

CLASSIFIED ROLL

OF THE MINISTERS OF CHAPELS OF EASE IN CONNECTION WITH THE ESTABLISHMENT, OF ORDAINED ASSISTANT MINISTERS, AND OF MISSIONARIES OF THE SOCIETY FOR THE PROPAGATION OF CHRISTIAN KNOWLEDGE, HAVING NO SEAT IN CHURCH COURTS.

1. ADHERING TO FREE CHURCH.

Presbytery of Abertarff.

Charles Stewart, missionary of the Society for Propagating Christian Knowledge; station, Fort-William, parish of Kilmalie.

Presbytery of Arbroath.

John Montgomery, assistant minister, Arbroath.

Presbytery of Caithness.

J. Sinclair, missionary of Christian Knowledge Society; station, Bruan, parish of Latheron.

Presbytery of Dornoch.

John Macdonald, Helmsdale Chapel, parish of Loth.

Presbytery of Dundee.

James Law, Mariners' Chaplain, Dundee.

Presbytery of Dunoon.

Alexander Macpherson, Gaelic Church, Rothsay.

Presbytery of Elgin.

Robert Dunbar, Pluscarden Chapel, parish of Elgin.

Presbytery of Fordoun.

Alexander Grant, Cookney Chapel, parish of Fetteresso.

Presbytery of Jedburgh.

Robert Lang, Edgerston Chapel, parish of Jedburgh.

Presbytery of Kirkaldy.

Alexander Balfour, chapel at West Wemyss, parish of Wemyss.

Presbytery of Penpont.

Thomas Hastings, chapel at Wanlockhead, parish of Sanquhar.

Presbytery of St Andrews.

William King, chapel at Largoward, parish of Kilconquhar.

Presbytery of Tongue.

William M'Intyre, missionary of the Christian Knowledge Society; station, Eribol and Melness, parish of Duirness.

Presbytery of Weem.

Donald Mackenzie, missionary of last mentioned society; station, Ardeonaig, parish of Killin.

John Logan, missionary of said society; station, Lawers, parish of Kenmore.

Adhering to the Free Church in all, 15.

2. ADHERING TO THE RESIDUARY ESTABLISMENT.

Presbytery of Arbroath.

Thomas Myles, chapel at Auchmithie, parish of St Vigeans.

Maintained the principles of non-intrusion and spiritual independence, and generally professed adherence to the Evangelical cause.

Presbytery of Cairston.

W. Macintosh, missionary of Christian Knowledge Society; station, Flota, parish of Walls and Flota.

Maintained the principles of non-intrusion and spiritual independence, and professed adherence to the Evangelical cause.

Presbytery of Dalkeith.

John Fraser, chapel at *Stobhill*, parish of Newbattle.

Professed general adherence to the Evangelical cause, and maintained the principles of non-intrusion and spiritual independence. Subscribed the declaration adopted by the adhering probationers in December 1842, in which they declare, "that humbly beseeching Almighty God to strengthen them in the day of trial, they will maintain these principles in their own practice, and must in duty acknowledge and adhere to the ministers who maintain the same inviolate, as the office-bearers of that Church whose standards they have subscribed." Subsequently withdrew his adherence.

Presbytery of Glasgow.

Hugh M'Calman, *Seamen's Chaplain*, Glasgow.

A keen and vehement partizan of the Evangelical side, speaking frequently and violently at non-intrusion meetings. Was a member of Convocation, and adhered to both series of the resolutions. At the disruption joined the Free Church, adhered to the protest, preached repeatedly at various places in her service, and was on terms for a fixed station in her borders. The one week unhesitatingly and cheerfully subscribed the deed of demission, and the next sent a letter to the moderator of the Free Presbytery, requesting him to withdraw his name, and another to the Residuary Presbytery, entreating to be received back into the Esta blishment. Has since been presented to the benefice of one of the seceding ministers.

Presbytery of Jedburgh.

Henry S. Riddel, chapel at Caerlanrig, parish of Cavers.

Presbytery of Inverary.

Donald Jackson, chapel at Cumlodden, parish of Lochgilphead.

Was for some time reckoned to belong to the Evangelical side. Last year was presented to the parliamentary church of Lochgilphead. His set-

tlement was opposed on special objections, and the case came up to the Assembly of 1843, but in consequence of the disruption the objections were fallen from, and he has since been settled.

Presbytery of Lanark.

John Hope, chapel at Leadhills, parish of Crawford.

Presbytery of Linlithgow.

Vacant; chapel at Blackridge, parish of Torphichen.

The former minister, Thomas Mowbray, having proceeded to Australia.

Presbytery of Meigle.

J. O. Greig, chapel at Blairgowrie.

Professed adherence to the Evangelical cause, and maintained the principles of non-intrusion and spiritual independence. In 1840, subscribed the declaration against Lord Aberdeen's bill. Since the disruption has obtained the presentation to Blairgowrie, vacated for conscience sake by Mr Macdonald.

William Mitchell, chapel at Persie, parish of Bendochy.

Professed adherence to the Evangelical cause, and after the disruption declared his determination to join the Free Church, but did not act upon his resolution to that effect.

Presbytery of Uist.

N. Mackenzie, missionary of Christian Knowledge Society; station, St Kilda, South Uist.

Presbytery of Wigton.

Robert Somerville, chapel at Bargrennan, parish of Minnigaff.

Was generally considered to belong to the Evangelical side, and to maintain their principles. On one occasion he gave an honourable and practical proof of his attachment to the principle of non-intrusion, for having obtained a presentation to be assistant and successor to the incumbent of the parish of Kirkcowan, he was vetoed by the people, and submitted himself to the law of the Church.

Adhering to the Residuary Establishment in all 10.

CLASSIFIED ROLL.

OF MISSIONARIES EMPLOYED BY THE COMMITTEE OF THE GENERAL ASSEMBLY FOR MANAGING THE ROYAL BOUNTY.

1. ADHERING TO THE FREE CHURCH.

Presbytery of Abertarff.

William Lauder, Glengary, parish of Kilmonivaig.

Presbytery of Caithness.

Robert Rose Mackay, Achreny, &c., parish of Halkirk.

Presbyteries of Dingwall and Inverness.

Patrick Tulloch, Strathglass, parish of Kilmorack.

Presbyteries of Dornoch and Tain.

John D. Kennedy, Rosehall, parish of Creich.

Presbytery of Elgin.

D. Waters, Burghead, parish of Duffus.

Presbytery of Fordyce.

David Brown, Ord, parish of Duffus, &c.

Presbytery of Kincardine O'Neil.

J. M'Rae, Braemar, parishes of Crathie and Braemar.
Donald Stewart, Glengairn, parish of Glenmuick.

Presbytery of Lochcarron.

George Corbett, Knoydart, parish of Glenelg.

Presbytery of Lorn.

J. E. Beith, the Glens, parish of Ardchattan.

Adhering to the Free Church in all, 10.

2. ADHERING TO THE RESIDUARY ESTABLISHMENT.

Presbytery of Aberlour.

John M'Lean, Glenlivet, parish of Inveravon.
William Mearns, Glenrinnes, parish of Inveravon.

Presbytery of Abernethy.

John Clark, Grantown, parish of Cromdale.

Made a profession of Evangelical principles, and was esteemed as belonging to the majority of the Church, until, nearly two years ago, he obtained a presentation to the parish of Daviot, and shewed a disposition to force his way into it against the inclinations of the great body of the parishioners. Their opposition sisted his settlement until after the disruption, but it has, subsequently to that event, been got through.

Presbytery of Abertarff.

James Stewart, Fort Augustus, parish of Boleskine.
Donald M'Intyre, at Lochaber, &c., parishes of Kilmalie, &c.

Presbytery of Burravoe.

G. M. Davidson, South Yell, parish of Fetlar.

Presbytery of Forfar.

William Ewart, Clova, &c., parish of Cortachy.

Presbytery of Inverary.

D. Macdonald, Lochfine, &c., parish of Inverary.
Vacant—Mission of Tarbert, parish of South Knapdale.

Presbytery of Kincardine O'Neil and Alford.

William Forbes, Corgarff, parish of Strathdon, &c.

Presbytery of Lerwick.

William Paterson, Whiteness, parish of Tingwall.

Previous to the disruption, he professed Evangelical principles, and approved of the Assembly's resolution against patronage.

Presbytery of Mull.

D. M'Callum, Arisaig, parish of Ardnamurchan.

R. M'Kenzie, Laga, parish of Ardnamurchan.

Donald M'Coll, Morven, &c., parishes of Morven and Lismore.

Presbytery of North Isles.

Robert Stobie, Eday, parish of Stronway, &c.

Previous to the disruption, he professed Evangelical principles, and was always reckoned as belonging to the majority of the Church.

Presbytery of Skye.

Donald M'Donald, Minginish, parish of Bracadale.

D. Maccallum, Rasay and Rona, parish of Portree.

Previous to the disruption professed Evangelical principles, and was always reckoned as belonging to the majority of the Church.

Presbytery of Turriff.

A. Chapman, Milbrex, parish of Fyvie.

Professed Evangelical principles; and, in 1840, subscribed the declaration against Lord Aberdeen's bill.

Presbytery of Uist.

D. M'Donald, Benbecula, parish of South Uist.

Previous to the disruption he made a profession of Evangelical principles.

A. Anderson, Carinish, parish of North Uist.

Daniel M'Fie, Harris, parish of Harris.

Maintained Evangelical principles; and, shortly after the disruption, made application to the Free Presbytery of Skye to be received as a minister of the Free Church, consideration of which was delayed till their next meeting. This application he has not farther prosecuted before the Presbytery.

Vacant.—Mission of Boisdale, parish of South Uist.

Presbytery of Weem.

—— M'Intosh, Amulrie, parish of Rannoch, &c.

John M'Laren, Grandtully, parish of Dull.

Both these individuals, previous to the disruption, made a profession of Evangelical principles.

Adhering to the Residuary Establishment in all, 22.

GENERAL ASSEMBLY'S MISSIONARIES

IN THE PRESBYTERY OF STRATHBOGIE—PARISHES OF THE DEPOSED MINISTERS.

1. ADHERING TO THE FREE CHURCH.

James Fergusson, Keith (now in London.)

William Moffat, Cairnie.

W. Taylor, Glass (now in Pultneytown, Wick.)
T. Bain, Mortlach (now in Coupar Angus.)
W. Sinclair, Huntly (now in Ellon.)
W. Moncur, Botriphnie (now in Liff.)
J. Wright, Rhynie (now in Swinton.)

2. ADHERING TO THE RESIDUARY ESTABLISHMENT.

None!

ROLL OF MISSIONARIES

ON FOREIGN STATIONS, IN CONNECTION WITH THE CHURCH OF SCOTLAND.

1. MISSION IN INDIA.

ADHERING TO THE FREE CHURCH.

CALCUTTA—Alexander Duff, D.D., William Sinclair Mackay, David Ewart, John M'Donald, Thomas Smith.
MADRAS—John Anderson, Robert Johnstone, John Braidwood.*
BOMBAY—John Wilson, D.D., Robert Nisbet, J. M. Mitchell, A.M.
POONAH—James Mitchell.
GHOSPARA—Mahendra Lal Basack and Khorlas, *native catechists.*

In all, 14.

ADHERING TO THE RESIDUARY ESTABLISHMENT.

None!!

2. MISSION TO THE JEWS.

ADHERING TO THE FREE CHURCH.

PESTH—John Duncan, D.D., Robert Smith, Alexander S. T. Saphir Frederick Tm. Newhaus.
JASSY—Daniel Edward, Herman Phillip.
CONSTANTINOPLE—C. Schwartz.
SYRIA—William Owen Allan.

ADHERING TO RESIDUARY ESTABLISHMENT.

None!!!

N.B.—It may be mentioned that the African Missionaries employed by the Glasgow Missionary Society have all likewise adhered to the Free Church. Not a single Missionary, on any Foreign station, owns the Residuary Establishment, or retains connection with it.

---

* It is right to state that no positive adherence has yet been received from the Missionaries at Madras. It seems probable that it was forwarded with the mail for last month, and lost with it. No doubt on the subject, however, appears to be entertained.

ROLL OF PROBATIONERS ADHERING TO THE FREE CHURCH.

David Adams, Dundee
John Adam, Larbert, Falkirk
Hugh Aird, Selkirk,
John Allan, Rothes
Frederick F. Anderson, Greenock
Harry Anderson, Markinch, Fife
John Anderson, Greenock
William Andson, Arbroath
David Arthur, Kilmarnock
James Bain, Helensburgh, Dunbartom
J. H. Ballingal, Markinch, Fife
Charles W. Barclay, Calcots, Elgin
William Bethune, Kennoway, Fife.
Robert Bremner, Erskine, Paisley
James B. Brichan, Forres
George Brown, Dundee
John F. Brown, Edinburgh
John Bryden, St Quivox, Ayr
John Burn, Madeira
Isla Burns, Edinburgh
W. C. Burns, Kilsyth
Thomas Burnside, Girvan, Ayrshire
D. Campbell, Cluny, Aberdeen
Murdoch Campbell, Poolewe, Dingwall
Thomas Christie, Glasgow
Charles Clarke, Kinnell, Dingwall
D. Clarke, Kintyre
Donald R. Clarke, Kilmun, Dunoon
Duncan Clarke, Killean, Tarbert
Alexander Cleghorn, Broughty Ferry, Dundee
Alexander Cobban, Inverallochy, Fraserburgh
George Cowans, Dumfries
James Cullen, Edinburgh
James Cumming, Edinburgh
Andrew Cunningham
Robt. Cunningham, Polmont, Falkirk
Archibald Currie, Glasgow
George Dalziel, Edinburgh
James Dickson, Maryton, Montrose
W. S. Donald, Strathmiglo, Kinross
William Douglass, Perth
Archibald Duncan, Kirkwall, Orkney
George Duncan, Sprouston, Kelso
Peter Edgar, Linlithgow
Wm. Elmslie, Honeybank, Aberdeen
Henry Fairbairn, Greenock
John Fairbairn, Edinburgh
Alexander Fairweather, Dundee
John Ferguson, New Kilpatrick, Glasgow
Eric J. Findlater, Ardentiany, Cowal
Colin Frazer, Gairloch, Dingwall
David Fraser, Contin, do.
John Fraser, Erchless, Beauly
Dr James Gardiner, Edinburgh
John Garson, Sandwich, Orkney
Alexander Gatherer, Dundee
Robert Gibson
Charles Glass, Carronshore, Falkirk
Andrew Glen, Irvine
Adam Gordon, Portsoy
William Graham, Comrie, Crieff
James Grant, Aberdeen
Peter Grant, Lochbroom, Dingwall
Thomas Gray, Aberdeen
James Greig, Craig, Montrose
Thomas Halley, Edinburgh
William H. Hewitson, Dalmellington, Ayrshire
Alexander Hislop, Glasgow
George Hislop, Edinburgh
Peter Hope, 22 India Street, Edinburgh
William Ingram, Gartly, Strathbogie
Gilbert Johnstone, Glasgow
Joseph G. King, Stewarton
Robert Kingan, Scalloway, Lerwick
Henry M. Laird, Prinlaws, Fife
Robert Lang, Jedburgh
George Lawson, Drumblade, Huntly
William Leishman, Edinburgh
Robert Lindsay, Blackridge, Bathgate
Neil Livingston, Glasgow
James Logan, Glasgow
William Lyall, Edinburgh
William M'Ara, Perth
Alex. G. Macgillivray, Lairg, Sutherlandshire
John Macpherson, Laggan
Donald Macrae, Carloway, Stornoway
James M'Aulay, Nottingham
Robert M'Combie, Aberdeen
James M'Conachy, Rothsay
John M'Cosh, Abernyte, Carse of Gowrie
A. L. M'Cririe, Cairnryan, Stranraer
James M'Donald, Fortrose
John M'Donald, Dunoon
John M'Donald, Aberdeen
John M'Donald, Dunnet, Thurso
John M'Donald, Helmsdale, Golspie
Archibald M'Dougall, Glasgow
John Macdougall, Edinburgh
John M'Farlan, Greenock
Archibald M'Gillivray, Ceres, Fife
Murdo M'Intyre, Lochbroom, Dingwall

Alexander M'Intyre, Strontian, Appin
John M'Kail, Glasgow
David N. M'Kay, Drainie, Elgin
John M'Kay, Clyne, Golspie
Colin M'Kenzie, Munlochy, Ross-shire
John C. M'Kenzie, Tain
William M'Kenzie
Duncan M'Laine, Blantyre
George M'Lean, Culsalmond
Henry M'Leod, Kincardine, Ross-shire
John M'Millan, Port of Menteith, Doune
John M'Nab, Culloden, Inverness
Cosmo M'Pherson, Tomintoul, Abernethy
John M'Tavish, Brodick, Arran
Wm. Makellar, Pencaitland, Tranent
John Matheson, Kilmuir, Ross-shire
William Meston, Aberdeen
John Millar, Edinburgh
Nicholson Milne, Lochlee, Forfarshire
David Mitchell, Blairdaff, Garioch
David Mitchell, Wick
Robert Moir, Edinburgh
John Morgan, Colgrain, Dumbarton
James Morison Kiltearn, Dingwall
John Morison, Elie, Fife
Patrick Muirhead, Crammond, Edinburgh
Alexander Munro, Halkirk, Thurso
Donald Munro, Dowally, Dunkeld
David M. Murray, Creich, Bonar Bridge
—— Nicoll, Coll, Tobermory
Harry Nicol, Auchindoir, Rhynie
George Ogilvie, Dundee
John Paterson, North Leith
Alexander Paton, Perth
Joseph Patrick, Bridge of Earn, Perth
Andrew Peebles, Dunfermline
George Philip, Aberdeen
William Pollock, Glasgow
James Porteous, Maybole
Eneas M. Rate, Edinburgh
Alexander Reid, Edinburgh
Edward Reid, Aberdeen
Samuel R. Reid, Greenock
Alexander Rhind, Forres
A. W. Riddoch, Shapinshay, Orkney
Andrew Robertson, Greenock
John Robertson, Edinburgh
Wm. Robertson, Rathven, Banffshire
S. Robertson, Madeira
Donaldson Rose, Aberdeen
Robert Ross, Glasgow
William Ross, Fodderty, Dingwall
Alex. F. Russel, Gairloch, Dingwall
George B. Scott, Culross
James Scott, Edinburgh
William Scott, Carmylie, Arbroath
William Scott, Melrose
Charles Scott, Edinburgh
William Scott, Glasgow
Dugald Shaw, Muckairn, Lorne
Alexander Shepherd, New Deer
James Simpson, Firth, Orkney
Hugh Skinner, Helmsdale, Golspie
James G. Small, Edinburgh
David Smith, Glasgow
James Smith, Glasgow
Alex. Spencer, Fordoun, Auchinblae
Alexander Steel, Burghead, Elgin
Peter Steele, Dalkeith
Alexander Steele, Johnstone, Paisley
W. C. Stephen, Culross
George Stevenson, Alloa
Athole Stewart, Blair Athole
Murdoch Stewart, Calcots, Elgin
Robert Stirrat, Dalry, Irvine
John Storie
Robt. Sutherland, Dunbeath, Caithness
Alan Thomson, Greenock
Adam Thorburn, Edinburgh
John Tindal, Lanark
Robert Trail, Panbride, Fife
John Tweedie, Stockbridge, Edinburgh
Alex. Urquhart, Cross and Burness, Orkney
P. Hately Waddell, 115 Graeme St., Glasgow
John Walker, Stranraer
Alexander Wallace, Edinburgh
Thomas Waters, Moffat
Hiram Watson, Logie Almond, Perth
James Watson, Edinburgh
William Whyte, Edinburgh
George Wilson, Alves, Elgin

APPENDIX.

No. I.

DECLARATION AGAINST LORD ABERDEEN'S BILL.

CHURCH OF SCOTLAND.—NON-INTRUSION DECLARATION.

The subjoined declaration was set on foot before Lord Aberdeen's bill appeared, and in anticipation that while it would fall short of either of the two measures approved of by the Committee, it would come up to what has been termed the Presbyterial Veto. The bill proving so very far below what was expected as to call forth universal opposition, it was not deemed necessary, after it had been transmitted by printed circulars for a few weeks, to proceed with this declaration, which was allowed to be dropt without having been completed. It is published now, though in this unfinished state, in consequence of the publication of a recent declaration in favour of Lord Aberdeen's bill, signed by 1060 ministers and elders. It may be mentioned that the ministers who were members of the General Assembly's Non-intrusion Committee thought it unnecessary on their part to subscribe this declaration.

Minute by the General Assembly's Non-intrusion Committee, April 13. 1840.

The Committee having ascertained that the Government do not intend at present to introduce a measure on the subject, deem it proper to make known the views which the Committee have endeavoured to press upon members of the Legislature, and the specific measures, one or other of which they were desirous to have had proposed for adoption by the Legislature. These are hereto subjoined:—No. 1 being the copy of the draft of a proposed bill communicated to the Lord Advocate by the Committee prior to the meeting of Parliament, of which a recognition of the existing law of the Church forms the basis; and No. 2 exhibiting a measure, founded on the *Call*, which formed the subject of discussion at a subsequent period; and which also, for the sake of distinctness, has since been thrown into the form of a draft of a proposed bill. It is to be kept in view that these are merely rough sketches, showing the general plan of the proposed measure, but possibly not in the precise shape in which they would have to be presented to Parliament.

No. 1.

Whereas great evils are likely to arise in that part of the United Kingdom called Scotland, from the state of the law in regard to the presentation to churches, if not prevented by an alteration thereof by authority of Parliament,—be it therefore enacted, &c., that in all cases in which the presentee to any church or parish in that part of Great Britian called Scotland shall have been rejected by sentence of the Presbytery of the bounds, or of the competent superior Church judicatory reviewing the proceedings of such Presbytery, in respect of the dissent of the major part of the male heads of families in communion with the Church, members of the congregation of the church or parish presented to, such dissent in the judgment of the Presbytery, or competent superior Church judicatory, not proceeding from factious or malicious motives, but from a conscientious regard to the spiritual interests of the congregation, —all right and interest on the part of the presentee in the presentation granted to him shall cease and determine, in the same manner and to the same effect as such

right and interest on the part of a presentee rejected as not qualified according to law, ceases and determines.

Provided always, and be it enacted and declared, that it is and shall be competent to and incumbent on the patron, presentee, or heads of families, calling the presentee, who may allege that such dissents, as aforesaid, proceed from factious or malicious motives, and not from a conscientious regard to the interests of the congregation, to establish the same to the satisfaction of the Presbytery or superior Church judicatory, by evidence competent according to the law of the Church in the judgment of the said judicatories.

No. 2.

Whereas it is expedient that the subsisting law in regard to the presentation to benefices in that part of Great Britain called Scotland should be altered, and certain doubts relating to the same removed, be it therefore enacted, &c.

That if, at the meeting appointed for moderating in a call to the presentee to any church or parish in Scotland, the call to the said presentee shall not be subscribed by a majority of the male communicants, members of the congregation standing on the roll of communicants kept agreeably to the regulations prescribed, or to be prescribed by the laws of the Church, who shall assemble in congregation on the occasion of such meeting; and if, in like manner, at an adjourned meeting for moderating in the call to be held in all cases in which such concurrence shall not have been so obtained, not sooner than seven, nor later than fourteen days thereafter, the said call shall not be subscribed by a majority of the said members qualified as aforesaid, who shall assemble in congregation at such adjourned meeting, the presentation to such presentee shall, *ipso facto*, become void and null to all intents and purposes, and it shall not be competent for the patron again to present the same presentee on the occasion of the then subsisting vacancy in the church or parish presented to.

And be it further enacted and declared, that all questions in regard to the parties entitled to be placed on the roll herein before mentioned, and to be constituent members of the congregation at the meetings for moderating in the call to a presentee, and in regard to the qualifications of the presentee for the office of the holy ministry, or his fitness for the pastoral charge of the particular church or parish to which he may have been presented, are and shall be under the exclusive control of the judicatories of the Church, and of no other courts or judicatories whatsoever.

We, the undersigned ministers and elders, having considered the minute of the General Assembly's Committee, of date 13th April 1840, deem it our duty to express our most cordial concurrence in the principles on which the Committee have endeavoured to obtain a settlement of the question of Non-intrusion. And we beg leave further very earnestly to express our desire and hope, that any bill to be introduced on this subject may be substantially in accordance with one or other of the draft bills contained in the said minute; it being our persuasion, that nothing short of a full recognition of the principles which they embody will bring about peace and harmony, by effecting, not a temporary and precarious, but a real and permanent, adjustment.

No. II.

SOLEMN ENGAGEMENT IN DEFENCE OF THE LIBERTIES OF THE CHURCH AND PEOPLE OF SCOTLAND.

Whereas it is the bounden duty of those who are entrusted by the Lord Jesus with the ruling of his House, to have a supreme regard in all their actings to the glory of God the Father, the authority of his beloved Son, the only King in Zion, and the spiritual liberty and prosperity of the Church, which He hath purchased with His own blood:

Whereas, also, it is their right and privilege, and is especially incumbent upon them, in trying times, as well for their own mutual encouragement and support, as for the greater assurance of the Church at large, to unite and bind themselves together, by a public profession of their principles, and a solemn pledge of adherence to the same, as in like circumstances our ancestors were wont to do:

And whereas God, in his Providence, has been pleased to bring the Church of Scotland into a position of great difficulty and danger, in which, by acting according to the dictates of conscience, and of the Word of God, imminent hazard of most serious evils, personal as well as public, is incurred:—

In these circumstances, it being above all things desirable that, in the face of all contrary declarations and representations, our determination to stand by one another, and by our principles, should be publicly avowed, and, by the most solemn sanctions and securities, before God and the country, confirmed and sealed;—

We, the undersigned MINISTERS and ELDERS, humbling ourselves under the mighty hand of our God, acknowledging His righteousness in all His ways, confessing our iniquities, and the iniquities of our fathers, mourning over the defections and shortcomings which have most justly provoked His holy displeasure against this Church; adoring at the same time his long suffering patience and tender mercy, and giving thanks for the undeserved grace and loving-kindness with which He has visited His people and revived His cause;—under a deep sense of our own insufficiency, and relying on the countenance and blessing of the Great God and our Saviour;—do deliberately publish and declare our purpose and resolution to maintain in all our actings, and at all hazards to defend, those fundamental principles relative to the government of Christ's House, His Church on earth, for which the Church of Scotland is now called to contend;—principles which we conscientiously believe to be founded on the Word of God, recognised by the standards of that Church, essential to her integrity as a Church of Christ, and inherent in her constitution as the Established Church of this land.

The principles now referred to, as they have been repeatedly declared by this Church, are the two following, viz.—I. "That the Lord Jesus, as King and Head of His Church, hath therein appointed a government in the hand of Church officers, distinct from the civil magistrate." II. "That no minister shall be intruded into any parish contrary to the will of the congregation."

To these principles we declare our unalterable adherence: and, applying them to the present position, and the present duty of the Church, we think it right to state still more explicitly what we conceive to be implied in them.

1. We regard the doctrine—"that the Lord Jesus is the only King and Head of His Church, and that he hath therein appointed a government in the hand of Church officers distinct from the civil magistrate,"—this sacred and glorious doctrine we regard as fencing in the Church of God against all encroachments and invasions inconsistent with the free exercise of all the spiritual functions which the Lord Jesus has devolved either upon its rulers or upon its ordinary members. While, therefore, we abhor and renounce the Popish doctrine, that the government appointed by the Lord Jesus in His Church hath jurisdiction over the civil magistrate, in the exercise of his functions, or excludes his jurisdiction in any civil matter, we strenuously assert that it is independent of the civil magistrate, and that it has a jurisdiction of its own in all ecclesiastical matters, with which the civil magistrate may not lawfully interfere, either to prevent or to obstruct its exercise.

2. In particular, we maintain, that all questions relating to the examination and admission of ministers, or to the exercise of discipline, and the infliction or removal of ecclesiastical censures, lie within the province of the Church's spiritual jurisdiction: and all such questions must be decided by the Church officers, in whose hands the government is appointed, according to the mind and will of Christ, revealed in His Word, not according to the opinions or decisions of any secular authority whatsoever. We are very far, indeed, from insisting that the judgments of the competent

Church officers, in such questions, can of themselves carry civil consequences, or necessarily rule the determination of any civil points that may arise out of them. In regard to these, as in regard to all temporal matters, we fully acknowledge the civil magistrate to be the sole and supreme judge,—bound, indeed, to have respect to the Word of God and the liberties of Christ's Church, yet always entitled to act independently, on his own convictions of what is right. But, in regard to all spiritual consequences, and especially in regard to the spiritual standing of members of the Church, and their spiritual privileges and obligations, the judgments of the Church officers are the only judgments which can be recognised by us as competent and authoritative. And if at any time the civil magistrate pronounce judgments by which it is attempted to control or supersede or impede the sentences of the Church officers, in these spiritual matters, and in their spiritual relations and effects, we must feel ourselves compelled to act upon our own conscientious interpretation of the will of Christ,—disregarding these judgments as invalid, and protesting against them as oppressive.

3. As the Lord Jesus has appointed a government in His Church in the hand of Church officers, so we believe at the same time that He has invested the ordinary members of His Church with important spiritual privileges, and has called them to exercise, on their own responsibility, important spiritual functions. In particular, we are persuaded that their consent, either formally given, or inferred from the absence of dissent, ought to be regarded by the Church officers as an indispensable condition in forming the pastoral relation; and that the act of a congregation, agreeing either expressly or tacitly, or declining to receive any pastor proposed to them, ought to be free and voluntary, proceeding upon their own conscientious convictions, and not to be set aside by the Church officers,—the latter, however, always retaining inviolate their constitutional powers of government and superintendence over the people. We hold it, accordingly, to be contrary to the very nature of the pastoral relation, and the end of the pastoral office,—altogether inconsistent with the usefulness of the Church, and hostile to the success of the Gospel ministry,—an act of oppression on the part of whatever authority enforces it, and a cause of grievous and just offence to the people of God,—that a minister should be settled in any congregation in opposition to the solemn dissent of the communicants. We deliberately pledge ourselves, therefore, to one another, and to the Church, that we will, by the help of God, continue to defend the people against the intrusion of unacceptable ministers, and that we will consent to no plan for adjusting the present difficulties of the Church, which does not afford the means of effectually securing to the members of every congregation a decisive voice in the forming of the pastoral tie.

4. And, farther, with reference to the question respecting Civil Establishments of religion, which we believe to be deeply and vitally concerned in the present contendings of the Church, we feel ourselves called upon to bear this testimony:—that, holding sacred the principle of Establishments, as sanctioned both by reason and by the Word of God,—recognising the obligation of civil rulers to support and endow the Church, and the lawfulness and expediency of the Church receiving countenance and assistance from the State,—we at the same time hold no less strongly, that the principles which we have laid down regarding the government of Christ's Church, and the standing of his people, cannot be surrendered or compromised for the sake of any temporal advantages, or any secular arrangements whatsoever; that it is both unwise and unrighteous in the civil magistrate to impose upon the Church any condition incompatible with these principles; and that no consideration of policy, and no alleged prospect of increased means of usefulness, can justify the Church in acceding to such a condition. We emphatically protest against the doctrine, that, in establishing the Church, the civil magistrate is entitled to impose any restrictions on the authority of her office-bearers or the liberties of her members. On the contrary, we strenuously assert, that it is his sacred duty, as it is his interest, to give positive encouragement and support to the Church in the exercise of all her spiritual functions,

—for thus only can God, from whom he receives his power, be fully glorified, or the prosperity and greatness of any people be effectually promoted. We admit, indeed, that, as supreme in all civil matters, the civil magistrate has always command over the temporalities bestowed upon the Church, and has power to withdraw them. But he does so under a serious responsibility. And, at all events, the Church, whilst protesting against the wrong, must be prepared to submit to their being withdrawn, rather than allow him to encroach upon that province which the Lord Jesus has marked out as sacred from his interference.

5. While we consider the Church's course of duty to be plain, if such an emergency as we have supposed should arise, we have hitherto believed, and, notwithstanding the recent adverse decisions of the Civil Courts, we still believe, that the constitution of the Established Church of Scotland, as ratified by the State at the eras of the Revolution and the Union, when, after many long struggles, her liberty was finally achieved, effectually secured that Church against this grievous evil. The only quarter from whence danger to her freedom ever could, since these eras, be reasonably apprehended, is the system of Patronage; against which, when it was restored in 1711, the Church strenuously protested, and of which—as we have much satisfaction, especially after recent events, in reflecting—she has never approved. The restoration of that system we hold to have been a breach of the Revolution Settlement and the Treaty of Union, contrary to the faith of nations. Even under it, indeed, we have maintained, and will contend to the uttermost, that the constitution of the Church and Country gives no warrant for the recent encroachments of the Civil Courts upon the ecclesiastical province; that, in terms of that constitution, the Church has still wholly in her hands the power of examination and admission, and, in the exercise of that power, is free to attach what weight she judges proper to any element whatever that she feels it to be necessary to take into account as affecting the fitness of the presentee, or the expediency of his settlement; and that, unquestionably, in whatever way the Church may deal with the question of admission, the Civil Courts have no right to interfere, except as to the disposal of the temporalities. But while we have taken this ground, and will continue to maintain it to be lawful, constitutional, and impregnable, even under the restored system of Patronage, we avow our opposition to the system itself, as a root of evil in the Church which ought to be removed,—the cause, in former times, of wide-spread spiritual desolation in the land, as well as of more than one secession of many godly men from the Church,—and the source, in these our own days, of our present difficulties and embarrassments. We look upon the recent decisions of the Civil Courts as illustrating the real character of that system of Patronage which they attempt so rigidly to enforce;—making it clear, that it does impose a burden upon the Church and people of Scotland greatly more grievous than it was ever before believed to do. We consider it to be impossible for the Church, so long as this matter continues on its present footing, fully to vindicate, or effectually to apply her inherent and fundamental principles; and it is now more than ever our firm persuasion, that the Church ought to be wholly delivered from the interference of any secular or worldly right at all, with her deliberations relative to the settlement of ministers. We declare, therefore, our determination to seek the removal of this yoke, which neither we nor our fathers have been able to bear; believing that it was imposed in violation of a sacred national engagement, and that its removal will, more effectually than any other measure, clear the way for a satisfactory and permanent adjustment of all the questions and controversies in which we are now involved.

Having thus set forth the principles on which we are united,—being deeply impressed with a sense of their sacredness and magnitude,—having our minds filled with solemn awe as we contemplate the crisis to which God, in his holy Providence, has brought this Church and kingdom,—a crisis of immediate urgency and of momentous issues, in which great principles must be tested, and interests of vast extent may be affected,—and desiring to deliberate and act with a single eye to the divine glory, and a simple regard to the divine will—

We, the undersigned MINISTERS and ELDERS, do solemnly, as in a holy covenant with God and with one another, engage to stand by one another, and by the Church which God's own right hand has planted among us,—promising and declaring, that, by the grace and help of Almighty God, we will adhere to the two great principles which we have avowed, and, in all our actings as office-bearers in the Church, will do our utmost, at all hazards, to carry them into effect; and that we will consent to no surrender or compromise of the same, but will faithfully and zealously prosecute our endeavours to obtain a settlement of the present question in entire accordance therewith.

And considering, that, in this struggle in which the Church is engaged, it is most necessary that we should be assured of the concurrence and co-operation of the Christian people, on whose sympathy and prayers we, in the discharge of our functions as rulers, greatly lean, and by whose influence and assistance we can best hope effectually to press upon the governors of this great nation the just claims of the Church—

We do, most earnestly and affectionately, invite our friends and brethren, members of the Church of our fathers, to come to our help, and to the help of the Lord,—to declare their concurrence in the great principles for which we are called to contend, and their determination to do all in their power, in their station, and according to their means and opportunities, to aid us in maintaining and defending these principles; so that they, as well as we, shall consider themselves pledged to uphold the Church in her present struggle, and, in particular, to use the powers and privileges which, as the citizens of a free country, they have received from God, and for the exercise of which they are responsible to Him, for this above all other ends, that the determination of the legislature of this great nation, whenever this subject shall come before them, may be in accordance with those principles which all of us hold to be essential to the purity of the Church and the prosperity of the people.

We in an especial manner invite them to raise a united and solemn protest against the system of Patronage, which, unjust and obnoxious as it was in its first enactment, the decisions of the Civil Courts are now rivetting more firmly than ever on the reclaiming Church of their fathers. The entire removal of that system they have the fullest warrant, as Scotsmen and as Presbyterians, to claim, on the ground of their ancient constitution, and the solemn guarantees by which their national freedom and their religious faith have been secured.

And, finally, recognising the hand of God in our present troubles, depending wholly on His interposition for a happy issue out of them, and remembering what our fathers have told us,—what work the Lord did in their days and in the times of old, we call upon the Christian people to unite with us in a solemn engagement to bear the case of our beloved Church upon our hearts, in prayer and supplication at the throne of God, beseeching Him to turn the hearts of those who are against us, and to guide us in the right way,—so that, under His overruling Providence, and by the operation of His Almighty Spirit, the cause of truth and righteousness may be advanced; and the work of righteousness may be peace, and the effect of righteousness, quietness, and assurance for ever.

No. III.

EXTRACT FROM THE CLAIM OF RIGHTS, DECLARATION AND PROTEST, ADOPTED BY THE GENERAL ASSEMBLY 1842.

[The first portion of the Claim of Rights is occupied with an exhibition of the legal and constitutional warrants for the Church's principles and procedure, and of the encroachments of the Civil Courts. After this is completed, it then proceeds as follows.]

And whereas the government and discipline of Christ's church cannot be carried on according to his laws and the constitution of his church, as held by the Church of

Scotland, and ratified by the laws of the land, subject to the exercise, by any secular tribunal, of such powers as have been assumed by the said Court of Session.

And whereas this church, highly valuing, as she has done, her connection, on the terms contained in the statutes hereinbefore recited, with the State, and her possession of the temporal benefits thereby secured to her for the advantage of the people, must nevetheless, even at the risk and hazard of the loss of that connection and of these temporal benefits—deeply as she would deplore and deprecate such a result for herself and the community—persevere in maintaining her liberties as a church of Christ, and in carrying on the government thereof on her own constitutional principles, and must refuse to intrude ministers on their congregations, to obey the unlawful coercion attempted to be enforced against her in the exercise of her spiritual functions and jurisdiction, or to consent that her people be deprived of their rightful liberties.

Therefore, the General Assembly, while, as above set forth, they fully recognise the absolute jurisdiction of the civil courts in relation to all matters whatsoever of a civil nature, and especially in relation to all the temporalities conferred by the State upon the church, and the civil consequences attached by law to the decisions in matters spiritual, of the church courts—do, in name and on behalf of this church, and of the nation and people of Scotland, and under the sanction of the several statutes, and the Treaty of Union hereinbefore recited, claim, as a right, that she shall freely possess and enjoy her liberties, government, discipline, rights, and privileges, according to law, especially for the defence of the spiritual liberties of her people, and that she shall be protected herein from the foresaid unconstitutional and illegal encroachments of the said Court of Session, and her people secured in their Christian and constitutional rights and liberties.

And they declare, that they cannot, in accordance with the word of God, the authorized and ratified standards of this Church, and the dictates of their consciences, intrude ministers on reclaiming congregations, or carry on the government of Christ's church, subject to the coercion attempted by the Court of Session as above set forth; and that, at the risk and hazard of suffering the loss of the temporal benefits conferred by the State, and the advantages of an establishment, they must, as by God's grace they will, refuse so to do; for, highly as they estimate these, they cannot put them in competition with the inalienable liberties of a church of Christ, which, alike by their duty and allegiance to their Head and King, and by their ordination vows, they are bound to maintain, "notwithstanding of whatsoever trouble or persecution may arise."

And they protest, that all and whatsoever sentences of courts and acts of the Parliament of Great Britain, in contravention of the aforesaid government, discipline, rights, and privileges of this church, secured by the Treaty of Union, as an unalterable and fundamental condition thereof, are and shall be in themselves, void and null, and of no legal force or effect, as beyond the powers of the parties from whom they proceed, and in violation of the said treaty; and that, while they will accord full submission to all such acts and sentences, in so far—though in so far only—as those may regard civil rights and privileges, whatever may be their opinion of the justice or legality of the same, their said submission shall not be deemed an acquiescence therein, but that it shall be free to the members of this church, or their successors, at any time hereafter when there shall be a prospect of obtaining justice, to claim the restitution of all such civil rights and privileges, and temporal benefits and endowments, as for the present they may be compelled to yield up, in order to preserve to their office-bearers the free exercise of their spiritual government and discipline, and to the people the liberties, of which respectively it has been attempted so contrary to law and justice to deprive them.

And, finally, the General Assembly call the Christian people of this kingdom, and all the churches of the Reformation throughout the world, who hold the great doctrine of the sole Headship of the Lord Jesus over his church, to witness, that it is for their adherence to that doctrine, as set forth in their Confession of Faith, and ratified

by the laws of this kingdom, and the maintenance by them of the jurisdiction of the office-bearers, and the freedom and privileges of the members of the church from that doctrine flowing, that this church is subjected to hardship, and that the rights so sacredly pledged and secured to her are put in peril; and they especially invite all the office-bearers and members of this church, who are willing to suffer for their allegiance to their adorable King and Head, to stand by the church and by each other, in defence of the doctrine aforesaid, and of the liberties and privileges, whether of office-bearers or people, which rest upon it; and to unite in supplication to Almighty God, that he would be pleased to turn the hearts of the rulers of this kingdom, to keep unbroken the faith pledged to this church, in former days, by statutes and solemn treaty, and the obligations come under to God himself, to preserve and maintain the government and discipline of this church in accordance with his word; or otherwise, that he would give strength to this church—office-bearers and people—to endure resignedly the loss of the temporal benefits of an establishment, and the personal sufferings and sacrifices to which they may be called, and would also inspire them with zeal and energy to promote the advancement of his Son's kingdom, in whatever condition it may be his will to place them; and that, in his own good time, he would restore to them these benefits, the fruits of the struggles and sufferings of their fathers in times past in the same cause; and, thereafter, give them grace to employ them more effectually than hitherto they have done for the manifestation of his glory.

No. IV.

MEASURE OF NON-INTRUSION INTRODUCED INTO THE HOUSE OF LORDS BY HIS GRACE THE DUKE OF ARGYLE,

AND APPROVED OF BY THE GENERAL ASSEMBLY OF 1841 BY AN OVERWHELMING MAJORITY.

AN ACT TO REGULATE THE EXERCISE OF CHURCH PATRONAGE IN SCOTLAND.

Whereas by an Act passed in the 10th year of the reign of her late Majesty Queen Anne, intituled "An Act to restore the patrons to their ancient rights of presenting Ministers to the Churches vacant in that part of Great Britain called Scotland," the rights of patrons to present to vacant parishes in Scotland, which, by an Act of the Scottish Parliament, passed in the first year of their late Majesties William and Mary, had been discharged, annulled, and made void, were restored to the said patrons.

And whereas the exercise of the said rights of patrons, in the manner and to the extent in which the same were restored under the said Act of her late Majesty Queen Anne, has at various periods occasioned great dissensions in the Church and among the people of Scotland, and has given rise to sundry evils and inconveniences which it is expedient for the future to obviate by certain modifications of the said rights of patrons, as hereinafter provided.

May it therefore please your Majesty, That it may be enacted, and be it enacted by the Queen's most excellent Majesty, and by and with the advice and consent of the Lords Spiritual and Temporal, and Commons, in this present Parliament assembled, and by the authority of the same, That if, at the meeting held for moderating in a call in favour of a presentee to any church or parish in Scotland, the major part of the male parishioners or members of the congregation to which the minister is to be appointed (being of the age of twenty-one years complete), who, at the date when the then existing vacancy in the said church or parish occurred, were in full communion with the Church of Scotland, shall not concur in the said call, either by subscribing the same, or by not expressly dissenting therefrom (all who do not so dissent being holden as concurring), but shall appear before the Presbytery, and state in its presence their dissent from the call; and if, after the Presbytery shall have endeavoured, in the manner hereinafter provided, to remove any misapprehensions that may appear to them to exist in the minds of the parties so dissenting, their num-

ber shall not, by withdrawal of their dissents, be reduced to less than a majority of the whole male communicants as aforesaid, and the Presbytery or superior Church judicatory reviewing its judgment, do not find that the said dissent proceeds from factious or malicious motives, or otherwise than from a conscientious regard to the religious interests of the congregation—all right competent to the presentee under his presentation shall thereupon cease and determine; and upon a final deliverance by the Presbytery or superior Church judicatory to that effect being pronounced, the patron shall have power to issue another presentation to a different presentee, provided the same be done within the period of six months allowed by law to patrons for presenting. It being declared always that, in computing the said period of six months, the interval which elapses between the lodging of any presentation with the Presbytery, and the final deliverance pronounced thereupon by the Presbytery or other Church judicatory, shall in no case be reckoned or included; and falling of the patron issuing another presentation within the said period, so computed, the *jus devolutum* shall take effect in manner hereinafter provided.

Provided always, and be it farther enacted, That the individuals composing in each parish or congregation the body of male communicants hereinbefore mentioned as entitled to dissent from the call shall be ascertained, and the mode of stating their dissent before the Presbytery shall be fixed and regulated in such manner as the Church may direct; and it shall in all cases be incumbent on the Presbytery, before pronouncing any final deliverance on the said call, to take such means as to them shall seem most expedient to ascertain that the dissent of the major part of the male communicants as aforesaid, does not proceed from factious or malicious motives, and farther, if they see cause, to take such means as they may judge suitable for removing misapprehensions from the minds of the people, and obviating their objections to the presentee; and it shall in all cases be competent to the patron or the presentee, who may allege that the said dissent proceeds from factious or malicious motives, to establish the same before the Presbytery or superior Church judicatory by evidence, competent according to the law of the Church in the judgment of the said judicatories.

And be it further enacted, That in no case in which, in virtue of the provisions of this Act, the right of any presentee under a presentation in his favour shall have ceased, as aforesaid, shall it be competent for the Presbytery of the bounds, in any event, to claim or exercise any right *tanquam jure devoluto* to present to the said Church or parish for that vacancy, any law or practice to the contrary notwithstanding; and if thereafter the patron shall fail within the time by law provided and computed as aforesaid, to issue a presentation which shall prove effectual to fill the vacancy, the right to present to the said church or parish for that vacancy shall thereupon devolve upon and be exercised by her Majesty and her heirs and successors, as fully and freely in all respects as the right to present *tanquam jure devoluto* is at present used and exercised by Presbyteries of the Church; the presentations or successive presentations so issued by her Majesty and her heirs and successors being always subject to the provisions of this present Act.

No. V.

FIRST SERIES OF RESOLUTIONS ADOPTED BY THE CONVOCATION OF MINISTERS ADHERING TO THE EVANGELICAL CAUSE IN THE CHURCH OF SCOTLAND, WHICH MET IN NOVEMBER 1842.

1. That according to the recent, and, as it appears to this Convocation unconstitutional decisions of the Supreme Civil Courts, and the interpretations which these decisions, if allowed or sanctioned by the supreme power in the State, would put upon the civil law,—the obligation to receive and admit a qualified presentee, imposed by the law of patronage on the Presbyteries of the Church, is a civil obligation, such as may be enforced by the ordinary compulsitors of civil law; and, in particular, that

the rejection of a presentee in respect of the dissent of the congregation, according to the fundamental principle and law of the Church, is not merely an act to which the Civil Courts may refuse to give civil effect, but is in itself a civil wrong or offence, which may be dealt with accordingly by the Civil Courts.

II. That other decisions of the Civil Courts, and, in particular, the decisions of the Lord Ordinary in the case of the deposition of the Strathbogie ministers, imply an assumption of a jurisdiction in the most sacred functions of the worship and government of the Church, especially in the matter of the deposition of ministers,—to the effect of reducing the sentences of Spiritual Courts in the exercise of discipline over ministers and members of the Church.

III. That these claims to jurisdiction in spiritual matters, on the part of the Civil Courts, are based chiefly, if not altogether, upon the act of Queen Anne restoring Patronage—an act from the first unjustifiable, and recently interpreted in a sense to which the Church cannot conscientiously submit, and to which she cannot consent to accommodate her ecclesiastical procedure.

IV. That as the principle involved in these decisions, and particularly in the recent Auchterarder judgment, is that of the supremacy of the Civil Courts over those of the Established Church, in the exercise of their spiritual functions; so the members of the Convocation declare that no measure can in conscience be submitted to by them, which does not effectually protect the Church against the exercise of such jurisdiction by the Civil Courts in time to come, and, in particular, fully prevent all future encroachments of the nature specified in the preceding resolutions.

V. That, in all their past contendings, the members of this Convocation have been actuated, and they trust that, in all their future proceedings, they will continue to be actuated, by a deep conviction of the value and excellence of the civil and ecclesiastical constitution under which they live; and that one of the chief causes of their present anxiety arises out of their impression that the tendency and inevitable result of the recent decisions of the Civil Courts, especially if these shall be finally sanctioned as the law of the land, must be as entirely subversive of the constitution as it is repugnant to the principles of this Church and the consciences of her office-bearers.

No. VI.

SECOND SERIES OF RESOLUTIONS ADOPTED BY THE CONVOCATION.

I. That, while the Church most solemnly protests against the invasion of her jurisdiction by the Civil Courts, as contrary to the Word of God, the Confession of Faith, and the Constitution of this Kingdom; and while, in particular, she is entitled, in the judgment of the brethren now assembled, to declare, as the General Assembly in the Claim of Rights, has declared, that the assumption by the Civil Courts of authority in matters spiritual, and especially in the ordination, admission, or deposition of ministers, and the other proceedings there set forth, is in violation of the law establishing the Church, which was made unalterable by the Act of Security and the Treaty of Union, and that whatever is done in the exercise of that assumed authority, ought therefore to be held, as in right or *de jure* it is, null and void and of no effect: —still, whatever the nation in these circumstances might do, it is not the duty of the Church, as a kingdom not of this world, which has not and cannot have any power of the sword, or any secular dominion whatever, to plead her title, this acquired and secured, to the temporal benefits of her Establishment, in opposition or resistance to the supreme power of the State, except in the way of remonstrance, protest, and serious warning.

II. That as, on the one hand, it is the bounden duty of the Church and of her faithful ministers, to represent to the supreme power of the State the nature of the invasions of the Civil Courts upon the spiritual province; so, on the other hand, the refusal on the part of the State of such a remedy as has been declared indispensable to meet the

emergency, cannot be otherwise construed than as being a recognition and sanction by the State of the principle which the decisions of the Civil Courts involve.

III. That the brethren now assembled fully recognise the intrinsic authority and final jurisdiction of the Civil Magistrate, or the supreme power of the State, in the exercise of all civil functions, and in the discharge of all the duty which he owes toward the Church of Christ. And, in particular, they acknowledge the right of the Civil Magistrate to fix the terms on which he will establish the Church, as a right which he is to use on his own responsibility, and in the use of which the Church is not entitled to resist him. And hence, accordingly, as the Church, being essentially independent of the Civil Magistrate in her spiritual province, is not bound, and is not at liberty, to conform her procedure in the government of Christ's House to the orders of the State, or of any Courts of the State, against her convictions of duty founded on the Word of God; so neither is she warranted in prescribing to the Civil Magistrate, or requiring him to act according to her views, whether in the administration of civil affairs generally, or in what he does towards religion, or about things sacred,—as in his giving to the Church, or withholding from her, the civil countenance and support; nor may the Church resist hi sdetermination in these matters, since in both departments of his duty, the Civil Magistrate is always bound to act according to his own conscience, under the rule of the Word of God, and on his own responsibility to God.

IV. That it is the duty of the faithful ministers of this Church not to continue to receive the endowments or emoluments secured to them by the civil law, nor to involve themselves in the manifold inconveniences and serious evils of a protracted struggle with the civil power, after it shall appear that the supreme power of the State, by refusing to relieve them from the interference of the Civil Courts in things spiritual, does thereby substantially and effectually sanction the condition which the Civil Courts would attach to their holding of these endowments or emoluments, and to which they never can submit or yield obedience, viz., the condition of subjection to civil control in matters spiritual, and of being bound against their consciences to intrude ministers upon reclaiming congregations.

V. That it is the duty of the Ministers now assembled, and of all who adhere to their views, to make a solemn representation to her Majesty's Government, and to both Houses of Parliament, setting forth the imminent and extreme peril of the Establishment, the inestimable value of the benefits which it confers on the country, and the pain and reluctance with which they are forced to contemplate the possibility of the Church's separation, for conscience' sake, from the State,—respectfully calling upon the rulers of this nation to maintain the Constitution of the kingdom inviolate, and to uphold a pure establishment of religion in the land,—and, finally, intimating, that as the endowments of the Church are undoubtedly at the disposal of the supreme power of the State, with whom it rests either to continue to the Church her possession of them, free from any limitation of her spiritual jurisdiction and freedom, or withdraw them altogether,—so it must be the duty of the Church, and, consequently, in dependence on the grace of God, it is the determination of the brethren now assembled,—if no measure such as they have declared to be indispensable be granted,—to tender the resignation of those civil advantages, which they can no longer hold in consistency with the free and full exercise of their spiritual functions, and to cast themselves on such provision as God in His providence may afford; maintaining still uncompromised the principle of a right scriptural connection between the Church and the State, and solemnly entering their protest against the judgments of which they complain, as in their decided opinion altogether contrary to what has ever hitherto been understood to be the law and constitution of this country.

No. VII.

FIRST BILL, "TO REMOVE DOUBTS," &c. INTRODUCED BY THE EARL OF ABERDEEN INTO THE HOUSE OF LORDS,

AND REJECTED BY A GREAT MAJORITY OF THE GENERAL ASSEMBLY OF 1840 AS AN UNSATISFACTORY AND INADMISSIBLE SETTLEMENT OF THE QUESTION OF NON-INTRUSION.

Whereas certain acts of Parliament of Scotland, and of the United Kingdom of Great Britain, have declared, that the right of collation, in regard to the settlement of ministers, in the parishes to which they may be presented, belongs to the Church established by law in that part of the United Kingdom called Scotland:

And whereas provision has been made by these statutes for securing to the Church the exclusive right of examining and admitting any person who may be presented to a benefice having cure by the patron of such benefice, and, in particular, by an act passed in the Parliament of Scotland in the year 1567, intituled, "Admission of Ministers of Laick Patronages," it is statute and ordained "that the examination and admission of ministers within this realme be only in the power of the Kirk, now openlie and publickly professed within the samin. The presentation of laick patronages alwaies reserved to the just and auncient patrones;" and by an act passed in the Parliament of Scotland, in the year 1592, intituled "Ratification of the Liberty of the Trew Kirk," the government of the Church by Presbyteries, Synods, and General Assemblies, was ratified and established; and it was ordained, that all presentations to benefices "be direct to the particular Presbyteries in all time cumming, with full power to give collation thereupon, and to put ordour to all matters and causes ecclesiastical within their boundes, according to the discipline of the Kirk. Providing the foresaid Presbyteries be bound and astricted to receive and admit whatsomever qualified minister presented by his Majesty or laick patrones." And by an act of the Parliament of Great Britain, passed in the tenth year of the reign of her Majesty Queen Anne, intituled, "An act to restore the patrons to their auncient right of presenting ministers to the churches vacant in that part of Great Britain called Scotland," the right of the Church to receive and admit persons presented to benefices was again recognised and secured; and by an act of the Parliament of Great Britain, passed in the fifth year of the reign of his Majesty King George the First, intituled, "An act for making more effectual the laws appointing the oaths for security of the Government, to be taken by ministers and preachers in churches in Scotland," providing that certain oaths should be taken by ministers and preachers of the Church of Scotland, and for preventing delays in the supplying or filling up of vacant churches in Scotland, it is also declared and enacted, "That nothing herein contained shall prejudice or diminish the right of the Church, as the same now stands by law established, as to the trying of the qualities of any person presented to any church or benefice:"

And whereas it is expedient to remove any doubt which may exist as to the powers and jurisdiction of the Church, as by law established in Scotland, in the matter of collation, and to declare the right of the Church to decide, that no person be settled in any parish or benefice having cure, against whom, or whose settlement, in such parish or benefice there exists any just cause of exception;

May it, therefore, please your Majesty, that it may be declared and enacted, and be it declared and enacted by the Queen's most excellent Majesty, by and with the advice and consent of the Lords Spiritual and Temporal, and Commons, in this present Parliament assembled, and by the authority of the same: That when a presentation to any benefice, within that part of the United Kingdom called Scotland, by the undoubted patron, has been laid before the Presbytery of the bounds, it shall and may be lawful for the Presbytery, as part, and as the commencement of the proceedings in the examination and admission of the person so presented for the cure of that parish, to appoint him to preach in the church of the said parish, at such times, and in such manner, as the Presbytery may direct, or as may be directed by any regulations

of the General Assembly to that effect: And after the presentee shall have preached in the parish church, according to the directions of the Presbytery, the Presbytery, or a committee of their number, shall meet, after due notice, at the said church, and shall intimate, that if any one or more persons being in regular communion with the church, and of full age and standing upon the communion-roll of the parish, to be made up in such manner as the church may direct, have any objection of any kind to the individual so presented, or any reason to state against his settlement in that parish, and against his gifts and qualities for the cure of the said parish, but which objections or reasons do not infer matter of charge against the presentee, to be prosecuted and followed out according to the forms and discipline of the Church, the Presbytery are ready, either then or at their next meeting, to receive the same in writing, or to write down the same in their minutes, in the form and manner which such communicants may desire; which objections or reasons shall, without delay, be fully considered and disposed of by the Presbytery by whom they are to be cognosced and determined, or shall be referred by the Presbytery to the superior Church Courts for decision, as the Presbytery may see cause; the presentee and all parties having interest being heard in either case on the same.

And be it further enacted, That if the Presbytery or other Church Court shall be of opinion, due regard being had to the whole circumstances and condition of the parish and to the spiritual welfare and edification of the people, that in respect of any of the said objections or reasons, the individual presented ought not to be settled in the said parish, the Presbytery or other church court shall set forth and specify in their deliverance the special ground or grounds on which it is founded, and in respect of which they find that the presentee is not qualified for that charge; in which event they shall intimate their deliverance respecting the presentee to the patron, who shall thereupon have power to issue another presentation within the period prescribed by law.

Provided always, and be it enacted, That it shall be in the power of the presentee, patron, or communicants, to appeal from any deliverance pronounced as aforesaid; which appeal shall lie exclusively to the Superior Ecclesiastical Courts, according to the forms and government of the Church of Scotland as by law established.

And be it further enacted, That if the Presbytery or other Church Court, after considering all the objections to the presentee, and all the reasons which may be stated against his settlement in that particular parish, are satisfied, in the discharge of their functions, and in the exercise of their authority and duty as ministers of the gospel, and as office-bearers in the Church, that no good objection against the individual, or no good reason against his settlement, has been stated as aforesaid, or that the objections and reasons stated are not truly founded on any objection personal to the presentee in regard to his ministerial gifts and qualities, either in general or with reference to that particular parish, or arise from causeless prejudices, the Presbytery shall then repel the same, and, subject to the right of appeal as aforesaid, shall proceed to the farther trials and examination of the presentee, and, if found by them to be qualified for the ministry in that parish, shall admit and receive him into the benefice, as by law provided.

No. VIII.

SECOND BILL, "TO REMOVE DOUBTS," &c. INTRODUCED BY HIS LORDSHIP AFTER THE DISRUPTION, AND WHICH IS NOW THE LAW OF THE ESTABLISHMENT.

A BILL, INTITULED, AN ACT TO REMOVE DOUBTS RESPECTING THE ADMISSION OF MINISTERS TO BENEFICES IN THAT PART OF THE UNITED KINGDOM CALLED SCOTLAND.

Whereas cretain acts of the Parliament of Scotland, and of the United Kingdom of Great Britain, have declared that the right of collation in regard to the settlement

of ministers in the parishes to which they may be presented, belongs to the Church established by law in that part of the United Kingdom called Scotland:

And whereas provision has been made by these statutes for securing to the Church the exclusive right of examining and admitting any person who may be presented to a benefice having cure by the patron of such benefice; and, in particular, by an act passed in the Parliament of Scotland in the year one thousand five hundred and sixty-seven, intituled, "Admission of Ministers; of Laick Patronage," it is "statute and ordained, that the examination and admission of ministers within this realm be only in the power of the Kirk, now openlie and publicly professed within the samin, the presentation of laick patronage alwaies reserved to the just and auncient patrones;" and by an act passed in the Parliament of Scotland in the year one thousand five hundred and ninety-two, intituled, "Ratification of the Liberty of the True Kirk," the government of the Church by Presbyteries, Synods, and General Assemblies, was ratified and established, and it was ordained "that all presentations to benefices be direct to the particular Presbyteries in all time coming, with full power to give collation thereupon, and to put ordour to all matters and causes ecclesiastical within their boundes, according to the discipline of the Kirk; providing the foresaids Presbyteries be bound and astricted to receive and admitt whatsumever qualified minister presented be his Majesty or laick patrones;" and by an act of the Parliament of Great Britain, passed in the tenth year of the reign of her Majesty Queen Anne, intituled, "An act to restore the patrones to their ancient rights of presenting ministers to the churches vacant in that part of Great Britain called Scotland," the right of the Church to receive and admit persons presented to benefices was again recognised and secured; and by an Act of the Parliament of Great Britain, passed in the fifth year of the reign of his Majesty King George the First, intituled "An act for making more effectual the laws appointing the oaths for security of the Government to be taken by ministers and preachers in churches in Scotland, providing that certain oaths should be taken by ministers and preachers of the Church of Scotland, and for preventing delays in the supplying or filling up of vacant churches in Scotland," it is also declared and enacted, "that nothing herein contained shall prejudice or diminish the rights of the Church, as the same now stands by law established, as to the trying of the qualities of any person presented to any church or benefice:"

And whereas it is expedient to remove any doubt which may exist as to the powers and jurisdiction of the Church as by law established in Scotland in the matter of collation, and as to the right of the Church to decide that no person be settled in any parish or benefice having cure against whom or whose settlement in such parish or benefice there exists any just cause of exception:

(Presbytery may require the person presented to preach in the parish church; and thereupon any parishioner may lodge objections against him.)

May it therefore please your Majesty, That it may be declared and ENACTED; and be it declared and enacted, by the Queen's most excellent Majesty, by and with the advice and consent of the Lords Spiritual and Temporal, and Commons, in this present Parliament assembled, and by the authority of the same, that when a presentation to any benefice within that part of the United Kingdom called Scotland, by the undoubted patron, has been laid before the Presbytery of the bounds, it shall and may be lawful for the Presbytery, as part and as the commencement of the proceedings in the examination and admission of the persons so presented for the cure of that parish, and of the trial of his gifts and qualities, to appoint him to preach in the church of the said parish at such times as the Presbytery may direct, or as may be directed by any regulations of the General Assembly to that effect; and after the presentee shall have preached in the parish church, according to the directions of the Presbytery, the Presbytery, or a committee of their number, shall meet, after due notice, at the said church, and shall intimate that if any one or more parishioners, being members of the congregation, have any objection to the individual so presented

in respect to his ministerial gifts and qualities, either in general or with reference to that particular parish, or any reason to state against his settlement in that parish, and which objections or reasons do not infer matter of charge against the presentee to be prosecuted and followed out according to the forms and discipline of the Church, the Presbytery are ready, either then or at their next meeting, to receive the same in writing, or to write down the same in their minutes in the form and manner which such parishioners may desire.

Reasons and objections to be determined by Presbytery, or referred to superior judicatory of the Church; if the Presbytery support such objections, they shall issue a deliverance to that effect, and Patron may make another Presentation.

And be it enacted, That the objections or reasons aforesaid shall be fully considered and disposed of by the Presbytery, by whom they are to be cognosced and determined on judicially, or shall be referred by the Presbytery to the superior judicatory of the Church for decision, as the Presbytery may see cause, the presentee and all parties having interest being heard in either case on the same; and the Presbytery, or other judicatory of the Church, to whom the said objections or reasons shall be stated or referred as aforesaid, shall, in cognoscing and determining the same judicially, have regard only to such objections and reasons so stated as are personal to the presentee in regard to his ministerial gifts and qualities, either in general or with respect to that particular parish, but shall be entitled to have regard to the whole circumstances and condition of the parish, to the spiritual welfare and edification of the people, and to the character and number of the persons by whom the said objections or reasons shall be preferred; and if the Presbytery or other judicatory of the Church shall come to the conclusion, as their judgment, on the whole matter, that the said objections or reasons, or any of them, are well founded, and that in respect thereof the individual presented is not a qualified and suitable person for the functions of the ministry in that particular parish, and ought not to be settled in the same, they shall pronounce a deliverance to that effect, and shall set forth and specify in such deliverance the special ground or grounds on which it is founded, and in respect of which they find that the presentee is not qualified for that charge, in which event they shall intimate their deliverance respecting the presentee to the patron, who shall thereupon have power to issue another presentation within the period of six calendar months after the date of such deliverance, if no appeal shall be taken to a superior judicatory of the Church; or, in the event of an appeal being taken to a superior judicatory of the Church, then within six months after the date of the judgment of the superior judicatory of the Church affirming the deliverance of the inferior judicatory of the Church or dismissing the appeal.

If no good objections against presentee, Presbytery shall (subject to appeal) proceed to farther trial, and admit him, if qualified.

And be it enacted, That if the Presbytery, or other judicatory of the Church, after considering all the objections aforesaid to the presentee, and all the reasons stated against his settlement in that particular parish, shall be satisfied, in the discharge of their functions, and in the exercise of their authority and duty as ministers of the gospel and as office-bearers in the Church, that no good objections against the individual, or no good reason against his settlement, has been stated as aforesaid, or that the objections and reasons stated are not truly founded in any objection personal to the presentee in regard to his ministerial gifts and qualities, either in general or with reference to that particular parish, or arise from causeless prejudices, the said Presbytery, or other judicatory of the Church, shall repel the same, and, subject to the right of appeal as hereinafter provided, shall complete the farther trials and examination of the presentee, and if found by them to be qualified for the ministry in that parish, shall admit and receive him into the benefice, as by law provided.

No presentee to be rejected unless dissent or dislike be founded upon objections to be judged of by Presbytery, &c., &c.

And be it enacted, That it shall not be lawful for any Presbytery, or other judicatory of the Church, to reject any presentee upon the ground of any mere dissent or dislike expressed by any part of the congregation of the parish to which he is presented, and which dissent or dislike shall not be founded upon objections or reasons to be fully cognosced, judged of, and determined in the manner aforesaid by the said Presbytery, or other judicatory of the Church.

Presentee, &c., may appeal to superior judicatory of the Church from deliverance of Presbytery.

And be it enacted, That it shall be in the power of the presentee, patron, or objectors, to appeal from any deliverance pronounced as aforesaid by the said Presbytery acting within its competency as a judicatory of the Church, which appeal shall lie exclusively to the superior judicatories of the Church, according to the forms and government of the Church of Scotland as by law established.

The right of presentees now in possession not to be challenged, although a former presentee may have been rejected under the act of General Assembly of May 1835.

And whereas by act of the General Assembly of the Church of Scotland, of date twenty-ninth May one thousand eight hundred and thirty-five, it was made an instruction to Presbyteries, that if, at the moderating in a call to a vacant parish, the major part of the male heads of families, members of the vacant congregation, and in full communion with the Church, shall disapprove of the person in whose favour the call is proposed to be moderated in, such disapproval shall be deemed sufficient ground for the Presbytery rejecting such person, and that he shall be rejected accordingly, and certain regulations were passed for carrying the said instructions into effect: And whereas it has been found, by final judgment of the Court of Session, affirmed by the House of Lords, that a Presbytery acting in pursuance of said act of Assembly and regulations, refusing to take trial of the qualifications of a presentee and rejecting him on the sole ground that a majority of the male heads of families, communicants in the said parish, have dissented, without any reasons assigned, from his admission as minister, acted illegally and in violation of their duty, and contrary to the provisions of certain statutes of the realm, and particularly the statute of the tenth year of Queen Anne, chapter twelve, intituled "An act to restore patrons to their ancient rights of presenting ministers to the churches vacant in that part of Great Britain called Scotland:" And whereas in some instances a presentee has, in pursuance of the said act of Assembly, and regulations relative thereto, been rejected by a Presbytery because of the dissents of male heads of families, communicants, and a presentation has thereafter been issued in favour of a second or subsequent presentee who has been settled in the same benefice, and whose settlement therein and right thereto have not been questioned in any court of law: And whereas it is expedient that such settlement in and right to the benefice should be secured and protected from future challenge on the ground of the incompetency of the rejection of the first or prior presentee; be it enacted, that it shall not be competent to challenge the settlement or right to the benefice of any such second or subsequent presentee, or to maintain any proceedings at law against the Presbytery or ministers thereof, or other parties, on account of such rejection, unless such challenge or proceedings shall have been instituted by action raised in a court of law before the first day of May last.

INDEX.

		Page.
INTRODUCTION,		5
LOTHIAN AND TWEEDDALE (Synod of).		
1 Presbytery of	Edinburgh,	17
2 „	Linlithgow,	20
3 „	Biggar,	22
4 „	Peebles,	23
5 „	Dalkeith,	23
6 „	Haddington,	25
7 „	Dunbar,	26
MERSE AND TEVIOTDALE.		
8 Presbytery of	Dunse,	28
9 „	Chirnside,	28
10 „	Kelso,	29
11 „	Jedburgh,	30
12 „	Lauder,	31
13 „	Selkirk,	32
DUMFRIES.		
14 Presbytery of	Lochmaben,	33
15 „	Langholm,	34
16 „	Annan,	34
17 „	Dumfries,	35
18 „	Penpont,	36
GALLOWAY.		
19 Presbytery of	Stranraer,	38
20 „	Wigtown,	39
21 „	Kirkcudbright,	39
GLASGOW AND AYR.		
22 Presbytery of	Ayr,	41
23 „	Irvine,	43
24 „	Paisley,	44
25 „	Greenock,	45
26 „	Hamilton,	46
27 „	Lanark,	49
28 „	Dumbarton,	49
29 „	Glasgow,	51
ARGYLE.		
30 Presbytery of	Inverary,	56
31 „	Dunoon,	56
32 „	Kintyre,	57
33 „	Isla and Jura,	58
34 „	Lorn,	59
35 „	Mull,	59
PERTH AND STIRLING.		
36 Presbytery of	Dunkeld,	60
37 „	Weem,	61
38 „	Perth,	62
39 „	Auchterarder,	64
40 „	Stirling,	65
41 „	Dunblane,	66
FIFE.		
42 Presbytery of	Dunfermline,	69
43 „	Kirkaldy,	70
FIFE.		
44 Presbytery of	Cupar,	71
45 „	St Andrews,	73
ANGUS AND MEARNS.		
46 Presbytery of	Meigle,	75
47 „	Forfar,	75
48 „	Dundee,	76
49 „	Arbroath,	78
50 „	Brechin,	79
51 „	Fordoun,	80
ABERDEEN.		
52 Presbytery of	Aberdeen,	82
53 „	Kincardine O'Niel,	84
54 „	Alford,	85
55 „	Garioch,	85
56 „	Ellon,	86
57 „	Deer,	86
58 „	Turriff,	88
59 „	Fordyce,	88
MORAY.		
60 Presbytery of	Strathbogie,	90
61 „	Abernethy,	91
62 „	Aberlour,	92
63 „	Forres,	92
64 „	Elgin,	93
65 „	Inverness,	93
66 „	Nairn,	94
ROSS.		
67 Presbytery of	Chanonry,	95
68 „	Dingwall,	96
69 „	Tain,	96
SUTHERLAND AND CAITHNESS.		
70 Presbytery of	Dornoch,	98
71 „	Tongue,	98
72 „	Caithness,	99
GLENELG.		
73 Presbytery of	Lochcarron,	100
74 „	Abertarff,	101
75 „	Skye,	101
76 „	Uist,	102
77 „	Lewis,	102
ORKNEY.		
78 Presbytery of	Kirkwall,	103
79 „	Cairston,	104
80 „	North Isles,	105
SHETLAND.		
81 Presbytery of	Lerwick,	106
82 „	Burravoe,	106

Table No. I.—Exhibiting a general view of the number of Ministers in each Synod, and over the whole

Page.
Church, adhering to the Free Church and to each Class of the Residuary Establishment, the per centage of secession, &c. &c. . . 108
Table No. II.—Exhibiting a view of the number of Ministers in the Free Church and in each Class of the Residuary Establishment ordained during last century, and in each ten years of the present century, &c. . 109

Classified Roll of the Ministers of Chapels of Ease in connection with the Establishment, of Ordained Assistant Ministers, and of Missionaries of the Society for the Propagation of Christian Knowledge, having no seat in Church Courts, . 110
Classified Roll of Missionaries employed by the Committee of the General Assembly for Managing the Royal Bounty, ... 112
1 Mission in India, ... 115
2 „ to the Jews, . . . 115
General Assembly's Missionaries in the Presbytery of Strathbogie—Parishes of the deposed Ministers, . 115
Roll of Missionaries on Foreign Stations, in connection with the Church of Scotland, ... 115
Roll of Probationers adhering to the Free Church, ... 116
APPENDIX.
1 Declaration against Lord Aberdeen's Bill, ... 119

Page.
2 Solemn Engagement in Defence of the Liberties of the Church and People of Scotland, . . 120
3 Extract from the Claim of Rights, Declaration and Protest, adopted by the General Assembly 1842, ... 124
4 Measure of Non-intrusion introduced into the House of Lords by his Grace the Duke of Argyle, and approved of by the General Assembly of 1841 by an overwhelming majority, . . . 126
5 First Series of Resolutions adopted by the Convocation of Ministers adhering to the Evangelical cause in the Church of Scotland, which met in Novem ber 1842, ... 127
6 Second Series of Resolutions adopted by the Convocation, . 128
7 First Bill "to remove doubts," &c., introduced by the Earl of Aberdeen into the House of Lords, and rejected by a great majority of the General Assembly of 1840 as an unsatisfactory and an inadmissible settlement of the question of Non-intrusion, ... 130
8 Second Bill "to remove doubts," &c., introduced by his Lordship after the disruption, and which is now the law of the Establishment, ... 131

PRINTED AT THE WARDER OFFICE, DUNDEE.